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# APHORISMS AND REFLECTIONS

## Conduct, Culture and Religion

WITHDRAWN

BY

J. L. SPALDING

Bishop of Peoria

Aphorisms are aids to a blessed life.

CICERO.

Whatever the world may opine, he who hath not much meditated upon God, the human mind, and the summum bonum may possibly make a thriving earthworm, but will most indubitably make a blundering patriot and a sorry statesman.

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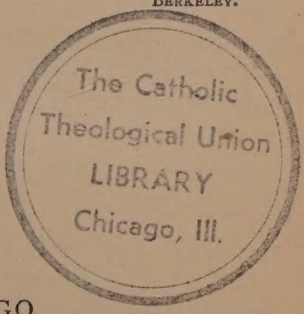


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WITHDRAWN

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# INTRODUCTORY

THE point of view in these aphorisms and reflections is that of religion and culture, the general idea being that each one fashions and bears his world with him, and that unless he himself become wise, strong and loving, no change in his circumstances can make him rich or free or happy. The inspiration is faith in the worth and sacredness of human life, in the joy of living, in civilization and progress, in God and the soul. There is here however nothing so formal or weighty as a system; but rather glances at many subjects, aspects of things as revealed in glimpses caught on occasion or by chance; and hence there is lack of orderly arrangement. The book will not please those who would have method in everything, even in whims and fancies, in reveries and dreams. Doubtless the universe is linked together by cause and sequence, and for this reason, it may be, there are those who love to permit the mind to wander unhindered and at random, obedient to whatever breath may blow

from worlds unseen, who, yielding to a wise passiveness, drift spreading the white wings of their little life-boat to any wind, and made thankful whenever a ray of light from heaven falls upon them. Genuine thoughts need no setting, they are complete in themselves, and when lifted out of whatever environment, shine, like stars with their own light: or it may happen that they prove not to be genuine, not precious stones, but common glass, whose brilliance is borrowed. A line may make a poem memorable, a phrase save an oration from oblivion. As a puff of air may kindle or extinguish a flame, so a word may vivify or destroy.

Proverbs are the wheat which remains after a whole world of talk and writing has sifted through innumerable minds. They are the fine essence of literature, true embodiments of the experience of life, and they most abound in the most vital books. They are the form of speech all the great teachers have loved; the mould in which the people have most gladly received and most abidingly held the great moral truths. Mothers tell them to their children, poets put them in the mouths of their heroes; and the devil may quote them for his purpose.

The test of a thought is that it contain its worth and meaning apart from the context.

It may lie like a jewel in the head of the ugly and venomous toad: and in the midst of the most splendid rhetoric it keeps its integrity. In whatever language it is uttered, Sanscrit or Hebrew, Greek or Latin, French or English, it is vital and able to survive in any tongue. Like culture, like true religion, like all best things it is catholic and appeals to that in human nature which is universal and perennial. They who lack experience may fail to catch its meaning, the captious may reject it, the frivolous may pass it by, but it embodies the wisdom of common sense and is enrooted in the deep heart of things. Though a million care not for it, it holds good, and is cherished and loved by those who bring the right mind and the right mood. True readers, they who tear the heart out of books are ready to go through a whole volume, if there be but hope of finding in it a single genuine thought or the mere suggestion even of a truth which has some fresh application to life. The thoughts that keep us company, like persons with whom we live, influence us in secret and unnoticed ways. Like spirits they flit about us, and create an atmosphere in which the soul prospers or droops and faints. To all of us there come unworthy thoughts, envious thoughts, cowardly thoughts, anarchic thoughts, and if we give them entertainment they poison

our whole being. To dispel them we must work with joy, dwell with God and invite the habitual presence of the high illumined creators of immortal wisdom and beauty.

The best thoughts spring not from the arithmetical understanding, not from the logical faculty, not from philosophic insight even, but from the heart athrill with faith, hope and love, from the soul, hovering on the confines of infinity, close to the Eternal Father; and the miracle is that they can be caught and made captive in books. But they will not be crowded; they lie hidden, scattered at wide intervals, though even a master mind offer compulsion. To find them, one must go eager-eyed through forests and jungles, over endless plains and deserts of the commonplace: and he shall not know them, unless he love them. But one seed in a thousand strikes root and bears flower and fruit, and if in a thousand thoughts one be vital, clothe itself with beauty and enfold sustenance for the spirit, it is well.

An author, like a mother, has this good fortune, that his offspring seems fair to himself at least. He can say with the miser who bends over his hoard — the world mocks, but I myself applaud myself. If he sincerely loves truth and beauty, and has sought to express honestly what he sees and knows, he may be content whether

a million or none read him. If aught could give him concern it would be to know that when he is dead no one shall think his thoughts or love his loves: but then he believes that he shall find them again in eternity. He has learned to live in the mind and in his work, and it is therefore easy for him to be silent: nor is he lonely if a general silence reign about him. Has he not taught himself not to desire greatly aught which it lies in the power of one or several or all men to give or withhold, since none but himself can deprive him of the essential good? If truth be the single aim and object of all his industry, why should the opinions of others concerning himself give him trouble? His best wisdom he has learned from his own faults and failures, and why shall he not consent to be found fault with? He inevitably paints himself — what he lives by, loves, admires, believes, hopes and fears; and if he be discovered in contradiction with himself, it is because he, like all men, is made of contradictions. He thinks highly of his profession, and therefore modestly of himself. Is not the craving for personal recognition and distinction an inheritance from our barbarous ancestors, who, when they had murdered one or many would have the whole world praise their prowess? If he has been helped by his book, it has not been written in vain: if it fail with the public

of readers, he knows that publication is an experiment. Should it prove that there is merit in this little volume, it is doubtless due to the fact that the writer is a lover of thoughts. But the wise speak not of themselves nor of their work.

# APHORISMS AND REFLECTIONS

## I

THE multitude are matter-of-fact. They live in commonplace concerns and interests. Their problems are, how to get more plentiful and better food and drink, more comfortable and beautiful clothing, more commodious dwellings, for themselves and their children. When they seek relaxation from their labors for material things, they gossip of the daily happenings, or they play games or dance or go to the theatre or club, or they travel or they read story books, or accounts in the newspapers of elections, murders, peculations, marriages, divorces, failures and successes in business; or they simply sit in a kind of lethargy. They fall asleep and awake to tread again the beaten path. While such is their life, it is not possible that they should take interest or find pleasure in religion, poetry, philosophy, or art. To ask them to read books whose life-breath is pure thought and beauty is as though one asked them to read things written in a language they do not understand

and have no desire to learn. A taste for the best books, as a taste for whatever is best, is acquired; and it can be acquired only by long study and practice. It is a result of free and disinterested self-activity, of efforts to attain what rarely brings other reward than the consciousness of having loved and striven for the best. But the many have little appreciation of what does not flatter or soothe the senses. Their world, like the world of children and animals, is good enough for them; meat and drink, dance and song, are worth more, in their eyes, than all the thoughts of all the literatures. A love tale is better than a great poem, and the story of a bandit makes Plutarch seem tiresome. This is what they think and feel, and what, so long as they remain what they are, they will continue to think and feel. We do not urge a child to read Plato — why should we find fault with the many for not loving the best books?

THE test of the worth of work is its effect on the worker. If it degrade him, it is bad; if it ennoble him, it is good. This also is the measure of the value of institutions. Their one end is the furtherance of life.

TO turn to the world of thought after battling with the follies and obstinacies of men is like

passing from the blustering winds of winter to the quiet air of spring, like leaving foreign countries for one's native land, like quitting the company of strangers for the society of those we love, like the blessedness of happy homes to those who, at the fall of evening, lay down the burdens of the day, and seek the welcome of sweet voices and smiling faces. And when years have passed, and we are worn and weary, and the end is near, what refuge have we but high faith and thought, and the presence of those who love us for ourselves?

ACCUSTOM the young to associate religion with what is enduring, serene, and beautiful. Let them learn to think of it with the serious joy with which they think of a father's love; let it be for them the sign and symbol of their heavenly descent and destiny.

IN the world of thought a man's rank is determined, not by his average work, but by his highest achievement. This applies also to families and nations. Their value depends, not on the amount of their contributions to civilization, but on the quality. One man of genius makes a name forever illustrious, and the little State of Athens outweighs vast empires. Average ability, however, when it is philistinism, is arrogant, conceited, and self-assertive. It has

money, office, and a following, and would persuade the world that the children of darkness see more clearly than the children of light.

IT is held that one fulfils his whole duty when he is industrious in his business or vocation, observing also the decencies of domestic, civil, and religious life. But activity of this kind stirs only the surface of our being, leaving what is most divine to starve; and when it is made the one important thing, men lose sense for what is high and holy, and become commonplace, mechanical, and hard. Science is valuable for them as a means to comfort and wealth; morality, as an aid to success; religion, as an agent of social order. In their eyes those who devote themselves to ideal aims and ends are as foolish as the alchemists, since the only real world is that of business and politics, or of business simply, since politics is business.

LET us not anatomize the body and explain its most secret functions to children. Let them have time to immerse themselves in admiration and love, in holy shame and awe, before they see life's tree deflowered.

FROM the dawn of history, men, as they grow old, have complained that the world and nature itself have declined from the worth and vigor of

the days when they were young. There are no longer such youths and maidens as in the good old times; manners and morals have fallen to decay; even the seasons have deteriorated — the springs were more balmy and delicious, the winters more full of laughter and good cheer, the summers more glorious, the autumns more bountiful. And alas! they have been and are right. For each one the world begins and ends with himself, and though Utopia were here, it would not be Utopia for the old. And if a more equitable, a more humane social condition shall be the outcome of all our inquiries and labors, but religious faith should perish, all men will have grown old. From the midst of peace and plenty they will look back disconsolate to the days when it was still possible to believe in immortal life and love.

FEW know the joys that spring from a disinterested curiosity. It is like a cheerful spirit that leads us through worlds filled with what is true and fair, which we admire and love because it is true and fair. The fields and the flowers and the beautiful faces are not ours, as the stars and the hills and the sunlight are not ours, but they give us fresh and happy thoughts. The utterers of far-resound-

ing truths care not for us, but their words fall upon our ears like voices from higher worlds. They strike on the jangled chords and all is made harmonious and musical.

IT is easy to replace those for whom we care little; but when one we love dies his place is forever vacant, for just such another we shall not find again. We may still live with him wherever memory haunts, but a light has faded from our pathway and a chill has fallen on our heart. He is become as a voice which is heard only in echo, as a form which no substance owns, but enough of him remains to make it profanation to put another in his room.

WHAT good is there in friendship and love, if they bring not to friends and lovers increase of faith and hope, of wisdom and joy?

PASSION is begotten of passion, and it easily happens, as with the children of great men, that the base is the offspring of the noble.

THE foolish, when they are kind-hearted and cheerful, may help to give zest to life.

WISDOM consists in the knowledge of little things, and we get best insight into our own characters when we give heed to the minor and often unworthy motives by which our conduct is influenced.

THY money, thy office, thy reputation are nothing; put away these phantom clothings, and stand like an athlete stripped for the battle.

LEAD a double, a treble, a manifold life, but let the moral basis of thy being be a unity.

KEEP thyself alive by throwing day by day fresh currents of thought and emotion into the things thou hast come to do from habit.

NO great thing is to be expected of one who does not love to stay in his room, in the company of God and the noble dead.

WHEN the secret of a blessed life is made plain to us, we see that each one must learn it for himself.

LET thy speech be to thy life as music to right words.

WHOMSOEVER thou meet, improve or be improved.

MILDNESS and affability not only have a winning grace which it is hard to resist, but they sweeten and gladden the life whence they spring.

WHEN the mind has grasped the matter, words come like flowers at the call of spring.

WHAT profits it to be valiant in public, if, in secret, thy conscience make thee a coward?

CARE not who is richer or more learned than thou, if none be more generous and loving.

IT not infrequently happens that as knowledge increases wisdom diminishes.

THERE would seem to be something humiliating in praise given to one's words, since a man's proper praise lies in his deeds. But there are words that are as the mightiest deeds, since they have power to inspire them.

IF thou canst not build a temple wherein men shall find joy and strength, thou art, perchance, able to make the brick or hew the stone.

INVETERATE and deep-rooted prejudices seem to be part of our common-sense. They answer for themselves and refuse to submit to reason.

PREJUDICES are nourished by vanity and the love of ease. The opinions we have long held seem to become necessary to our self-respect and contentment. If they are wrong, they are not wholly so, since error is partial truth; and hence the prejudiced find little difficulty in clinging to their prepossessions with confidence and obstinacy.

WE cannot convince the unreasonable that they are so, for if they were conscious of their folly, they would cease to be unreasonable.

IT is unpleasant to turn back, though it be to take the right way.

A LIFE of study is not far removed from a life of piety.

TO live as an impulse to richer life in the minds our thoughts awaken and illumine is better than to live in one's descendants.

NOTHING gives a deeper sentiment of the worth and sacredness of life than the love of a true woman.

IT is difficult to insist too much upon the truth that they alone escape servitude who free themselves.

THE natural playgrounds of children are fields and woods, and they profit most when left largely to their own devices.

THOUGH what we accept be true, it is a prejudice unless we ourselves have considered and understood why and how it is true. The fact that it is held by multitudes or by wise men is not a sufficient reason for holding it to be well-founded; nor are we justified in rejecting it because its adherents are few. Truth is

truth whether uttered by the learned or the ignorant, by millions or by a solitary speaking in the midst of a desert.

TASTE, of which the proverb says there should be no dispute, is precisely the subject which needs discussion, and in which argument may be of help.

THEY who believe they have no illusions mistake impressions for things, dreams for reality. They have never looked on nature with the eye of a philosopher, a poet, or a lover.

RIGHT ideas have a value of their own, but their influence on opinion depends chiefly on the manner in which they are expressed and thrown into the mental current of the age.

GOD has not made a world which suits all; how shall a sane man expect to please all?

SPEAK of the things and persons thou lovest most only in the circle of choice and sympathetic spirits.

IN literature nothing is more delightful than suggestiveness. It is like the coming on of spring, like the beginning of a journey to places we long to see, like half unfolded buds, like girlhood, like whatever fills us with anticipations of increase of life and joy.

THE makers of books are seldom book-lovers. They are like actors who make love on the stage, but in private neglect or desecrate the temple of the god.

LITERATURE, like the life it mirrors, is a mixture of truth and error, of beauty and plainness. Let us treat it as the wise treat the world, taking the good and leaving the evil.

WE have lost the old love of work, of work which kept itself company, which was fair weather and music in the heart, which found its reward in the doing, craving neither the flattery of vulgar eyes nor the gold of vulgar men. No sooner does a divine gift reveal itself in youth or maid than its market value becomes the decisive consideration, and the poor young creatures are offered for sale, as we might sell angels who had strayed among us.

AS the visit of one we love makes the whole day pleasant, so is it illumined and made fair by a brave and beautiful thought.

THERE is no worse prejudice than a belief in one's own inerrancy.

PREJUDICES, like weeds, have strong and cunningly hidden roots. They sprout again, however carefully the ground be dug.

PATIENCE is strength.

FRIENDS humor and flatter us, they steal our time, they encourage our love of ease, they make us content with ourselves, they are the foes of our virtue and our glory.

FROM the educator's point of view the important thing is how we know, not what or how much.

THE love of money, of distinction, of power and place, though anti-social, is nevertheless the chief stimulus which rouses man from lethargy, develops his energy, and sustains him in the labors by which he creates civilization and science. If all were satisfied with what ministers to their physical needs the race would not have risen above the condition of South Sea Islanders. Ambition and greed work great evil, but without them there would be no great good.

AS there is an infinity of things we do not need, so there is an infinity we do not understand.

THE magnanimous pass lightly over personal affronts. Their thoughts move on higher planes.

FROM the civilized we have the right to expect, at the least, civility.

THOSE who are glad to be helped do little for themselves.

CONTRADICTION is any man's work, but to know when to assent requires judgment.

WHAT thou shalt do, even if thy fondest dreams are realized, will not have a feather's weight in the general summing of the work of the race. It will be as though it had not been. Why weary thyself with striving to accomplish naught? Because thou hast the will to live and upbuild thy being, and must needs seek to find thyself in admiring, loving, and doing.

THERE is an attitude of mind which, being wholly artificial, makes the perception and utterance of truth impossible. It is a lie and an inexhaustible source of lies.

TO clothe truth in fitting words is to feel a satisfaction like that which comes of doing good deeds.

AS we grow older, we learn to acquiesce in the nature of things. The spirit wearies of the struggle, and consents that the body dissolve into the elements from which it was taken. The vanity of the lures by which men are beguiled is made plain to us, and we perceive that unless a future existence offer something better, there is little that is worth while. Thus, as life springs from an act of the will, by an act of the will it is brought to an end.

THE virtuous, however much they may have cause to complain of their lot, have always reason to be content with themselves.

LET those who love to tell us of the follies and superstitions of the past reflect that we cannot reform our forefathers, and that it were wiser to give heed to ourselves than to abuse them.

IN our thrifty populations of merchants, manufacturers, politicians, and professional men, there is little sense for beauty, little pure thought, little genuine culture; but they are prosperous and self-satisfied.

THOUGHTS which illumine, strengthen, and cheer are useful, if light, courage, and joy are useful.

THE writers who accomplish most are those who compel thought on the highest and most profoundly interesting subjects.

AS they to whom the doors of the great world are thrown open make many happy encounters, so those who keep the company of the great minds who live in books meet with many things which delight and improve.

A GOOD style pleases, like a sweet voice, an agreeable manner, a fair prospect. It has the charm which feeling gives to song, color to

painting, emotion to eloquence, the glow of health to the countenance.

THE truth the Saviour taught would hardly have penetrated the hearts of the multitude, had the world not been trampled to fragments by barbarous hordes. In the midst of prosperity and pleasure, men are slow to recognize the need of repentance, humility, and love.

SUCCESS in the practical affairs of life depends upon temperament more than upon talent; for decision, courage, industry, and perseverance are temperamental.

IF thou need money, get it in an honest way — by keeping books, if thou wilt, but not by writing books.

THE farther the author holds himself from the crowd, the more may he hope to find thoughts in which are hidden germs of immortal life.

IT is a commonplace that each soul must have another to whom he may open his inmost thought. It is an assumption. As in our physical life there are things we are careful to conceal, so there are phases of our spiritual life we have no desire to reveal. Their manifestation could be of benefit neither to ourselves nor to our confidants.

THOU guidest not the universe nor knowest to what ends it is moving; but take courage, look steadfastly, move on and do, and thou shalt be of help to a few at least and a co-worker with God.

HOW canst thou go to the help of others except with what is thine own, — thy knowledge, courage, strength, and money? If thou art and hast nothing, dream not thou canst be of use.

CAST not thy lot with tricksters and liars; trust rather to men of violence and blood.

DRUNKENNESS and unchastity are occasional, and in the intervals the soul may yield to the impulses of will and conscience. Drunkards and sensualists have become heroes and saints; but sluggards have never risen to the significance and worth of human beings. Sloth enfeebles the root of life, and degrades more surely, if less swiftly, than the sins of passion.

THE fruit we pluck springs from the seed we sow,
And from our deeds flow both our joy and woe.

OUR prejudices are like physical infirmities — we cannot do what they prevent us from doing.

THE pleasure we anticipate is the best we find. The chase is better than the catch.

SELF-DEFENCE, which excuses homicide, renders self-praise pardonable.

IF thou wouldst live with the faultless, seek them in other worlds.

WHEN the subjects are of minor importance or are not taken too seriously, difference of opinion among friends lends zest to their intercourse.

THEY who love the best books, though they may not be sages or heroes, will hardly be ignoble.

THE genius is childlike. Like children he looks into the world as into a new creation and finds there a perennial source of wonder and delight. He loves flowers and sunshine and birds, and will lie whole hours on the grass, watching the clouds float by or lambs at play. A pebble or a butterfly will please him. He loses himself in what he sees, and wanders aimlessly, as though his spirit, rapt to other spheres, were listening to whisperings from unseen worlds. Where only what is useful is esteemed, he feels that he is of small worth, and he sings only to make music to the rhythmic beat of his heart. If he is not a spoiled child, he cares little whether or not men hear or praise, as a fair and modest girl, heedless of

the charm she bears, walks indifferent amid admiring eyes. Even in old age his young heart thrills his brain with fresh thoughts and new impulses to admiration and love.

MOTHERS and teachers are those by whom one should most wish to be remembered; for so he might hope to mingle with the innocent loves of children, with the tender thoughts of maidens, and the aspiring souls of youths.

A PURITAN, of austere mien, was returning from church on the Lord's day, when he saw a maid in gay attire, sitting on the grass beneath a maple tree, which gently waved its boughs, while she warbled a merry ditty. "O abandoned girl," he said, "thou shouldst put on the garb of sobriety and bewail they perdition, and not thus desecrate the Sabbath." "If it is wicked," she replied, "to be fair, and sinful to be happy, why doth God make the flowers beautiful and the birds glad?" He, deeming her wholly lost, spoke no more, but moved on, meditating on the corruption of the human heart and the torments of the damned, while she, throwing crumbs to the birds, stooped to catch the fragrance of a violet that bloomed at her feet.

THE olive tree bears fruit to-day for which its life a hundred years ago was a preparation, and the truth which blossoms and ripens in the

mature mind was sown in that of the boy when he roamed at will or listened to words whose meaning for him was as vague as whispers heard in dreams.

WHETHER thy work bear fruit or not, thou must do it and love it with all thy heart.

THE Christian religion is not the great source of right conduct alone, but of energy, hope, and courage also.

THE happiness of individuals and nations depends on moral more than on economic conditions.

SUPERIOR fortune, like superiority of mind or will, of which it is frequently a result, is a good. It becomes an evil only when put to evil uses. If rich men would refrain from bribery, dishonesty, and oppression, they would be part of the nation's strength and glory. This, however, is probably more than we may expect; for the possession of great wealth tends to distort the view and corrupt the heart. "To be very good and very rich," says Plato, "is impossible."

A NEWSMONGER went to an editor, saying "I have an item which I would sell. There is a citizen who secretly does much good, helping the poor and furnishing means of defence to the wronged." "Thy item," replied the editor, "is

worthless." "There is another," continued the newsmonger, "who has a good reputation, but who spends his time in secret, with evil company, gambling and living riotously." "For this," said the editor, "I will pay thee ten dollars and will make thee a reporter." And he notified the gambler, who came and gave him an hundred dollars, and nothing more was heard of the matter.

DURING the century which has just closed four billions or more of human beings have come into the world and passed out of it; and of these billions hardly a thousand have done or written what will be deemed worthy of attention at the end of the present century. The race lives in and for the few.

AN old man was telling of his visit to the home of his childhood, — the first in fifty years. "There are but two or three left," he said; "the others are dead." Of the forest whose green boughs sheltered his youth, but two or three leafless trunks remained.

IT is better to have to do disagreeable work than to have nothing to do.

WHEN trifles no longer have power to please us, it happens that nothing has, for we may outgrow the things of children, without acquir-

ing sense and relish for those which become a man. To this, much of the weariness and nullity of life is due.

IF we are weak and poor, we need some one to help us: if strong and rich some one whom we may help.

"THE hopes of good men," says Börne, "are prophecies."

THE world is a mirror into which we look, and see our own image.

HAVE respect for children. They are our masters. We work for them. What we sow, they reap.

THE teacher does best, not when he explains, but when he impels his pupils to seek themselves the explanation; not when he gives bread, but when he sows seed corn.

THEY who in ceaseless meditation wrestle with the difficulties which faith involves, believe not less, but more livingly, than those who passively accept what they have been taught. Thou sayst thou hast not strength for such effort. But even children may learn to understand a father's commands, a mother's love.

IT is impossible to consider the life of man seriously, and not to be made aware of its utter vanity, if it begin and end wholly in this world. But the doctrine of the utter vanity of life is a doctrine of despair, and life is hope. Mankind, therefore, will continue to believe in God and the soul, while they continue to cherish life.

TRUTH, like life, seems to be complex, but is simple; and they who know how to set it forth in a simple way command attention.

IF thou write, write because thou must, because thou canst not otherwise utter thy thought and life.

OUR fatal love of life leads us doubtless to exaggerate its good and to look away from its evil. But this applies to our temporal existence, in which good and evil are ephemeral; for if we live in the world of truth and love, we are made conscious that it is everlasting and infinitely good.

A CLEAR-SEEING eye is more terrible than an angry brow, as the brain of man is mightier than tooth or claw of beast of prey.

HAPPINESS is like light. There is enough for all, for a thousand worlds. The clear eye makes the light; the loving heart, happiness.

WORDS cannot enable us to see what we have not beheld with the eye, nor can they enable us to understand what we have not experienced. They are symbols, and unless we know the thing, the symbol is meaningless. The poet or orator may portray some fair scene or noble monument, but if we are to appreciate the picture, we ourselves must bring the elements of which it is composed.

IT is not difficult to grasp and express thoughts that float on the stream of current opinion: but to think and rightly utter what is permanently true and interesting, what shall appeal to the best minds a thousand years hence, as it appeals to them to-day, — this is the work of genius.

SCHOPENHAUER agrees with Pascal in the opinion that if we knew what our friends say of us in our absence, there would be no friends. But this can be true only of inferior minds. A real man would be entertained and enlightened rather than offended, by a knowledge of what his friends say of him in secret; for he lives chiefly with his own thoughts and is but little affected by the attitude of others towards him. As he does not stoop to what is trivial, he is not moved by gossip. Nor can the view that those who hate are more sincere than those

who love us, be accepted. Our friends may be conscious that they are blind to our faults, but the blindness of our enemies to our virtues is perverse. Besides, man is radically a lover, not a hater. He lives by love and he cannot live by hate.

THE narrow-minded and petty sticklers for the formalities which hedge rank and office are the true vulgarians, however observant they be of etiquette.

LET not the halo which surrounds the greatest names perturb thy view, but look with steadfast eye on deeds and words, by whomsoever done or spoken.

THE greater the man, the more inexorable we are. In one to whom everything seems possible, we pardon no failure.

THEY who have long lived in the world of ideas have a diminished consciousness of what is real. Kant, who held that time and space are but mental conditions which render possible the perception of phenomena, lost, in his old age, all sense of the passage of time. When Emerson looked on Longfellow in his coffin, he remarked the nobility of the countenance, but could not remember whose it was, though they had been neighbors and friends for years.

THE writer whose eye is on possible readers is no better than a player, but he who looks into his mind and heart to utter what is deepest there, may discover new worlds and become a pioneer therein; may be as one who brings forth from the mine precious stones upon which the light of heaven had never fallen, but which henceforth shall gladden many.

WHAT the masters have deemed it well to observe becomes a law. This thought of Lessing is the source of Goethe's aphorism: "Genius is the power in man which makes laws."

THE polite are polite on all occasions and to all persons, as the true and good are true and good under all circumstances.

THE admiring exclamations of the crowd have little meaning, but the silent wonder of a great mind makes us think of God, of all the infinite mystery which forever draws us and forever eludes the out-reachings of the yearning soul.

THE errors of honest minds show others the way to truth.

THE saying "Beauty least adorned is most adorned" applies to style.

EMPLOY as little as possible words or phrases of base origin, sprung from the hatreds and

prejudices of barbarous peoples, or the gross sensations of the animal in man.

IF thou canst be killed by critics be glad to die.

THE educational value of truthfulness is the highest. More than anything else it brings us face to face with the Absolute and Eternal, and thereby awakens the consciousness of our own immortal worth.

ALL our striving is for love, — for material things that they may minister to love; for knowledge and virtue that they may illumine and purify love. The end and aim of all is union with God and the beings He makes.

THE worst of lies is a pious lie.

THE thinker awakens thought, as the poet raises the imagination, as the orator fires the soul.

A MAN reveals himself in his speech, his gestures, his walk, his house, his dress, in his postures and greetings, in the tones of his voice, in all that he does or surrounds himself with; and it all not only discovers him, but helps to make him what he is.

DESPOTS are made possible by slavish minds and venal souls.

HE who loses his independence loses half himself; with the other half, however, he may accomplish something. But the servile mind is hopelessly helpless.

IN a crowd of boys there is always something of the mob. They are ready to crush whoever is hated. The companions of Alfred de Vigny said to him, "Thou hast a *de* in thy name — art thou a noble?" And when he answered yes, they beat him.

IF thou wouldst be a teacher of men, go not like a knight armed and prepared to summon all comers to parley, but walk begirt with cheerfulness and peace, and let thy words fall gently as the seed the husbandman sows in the quiet air of spring.

PLACE a clown in a palace and he is still a clown. Nay, his clownish nature is made more manifest and offensive by such environment.

AS our power over others increases, we become less free; for to retain it, we must make ourselves its servants. An autocrat is a slave.

THERE is little controversy about truth, but much about its bearings and applications.

IF thou live not in my world thou canst not love my thought.

NOT the millionth part of the good that might be and ought to be done, is done; but all that God or men can ask of thee is to perform thine own task.

THERE is gain in exchanging a baneful for a harmless error.

THE richer the father, the worse the education of the child.

WE bring into the world the germ of all that we may become; but its culture is left largely to ourselves.

IN striving to free men from prejudice, we must bear in mind that their prejudices are part of their self-satisfaction, and that to part with them is like separating from friends.

THERE is no worse tyranny than the public opinion which condemns innocent pleasures.

THE love of truth for its own sake is the love of God. Be not afraid to contemplate with unflinching eye aught that is. Truth is absolute; lies are accidental.

WILL is lawless and blind, but with it reason and conscience may upbuild a harmonious world.

WE have thrown ourselves on matter with a confidence and vigor hitherto unknown, and

our success in subduing it to human uses is without a parallel. But in the rush we seem to have neglected the sources within. The spirit of repose and patience has forsaken us; we have lost the secret of joy, have forgotten how to live, and in the midst of abundance are driven like slaves, goaded like beasts of burden. There is, indeed, a discontent which is divine; it belongs only to those who strive for the best, for truth and love.

MAN'S strength lies in his will, but he can will only what he loves. Hence it should be the teacher's aim to inspire pure and generous love, which makes exercise of mind delightful, and progress possible.

LOVE finds us young and keeps us so: immortal himself, he permits not age to enter the hearts where he reigns.

TO be a lover of truth, one must be certain that truth is the highest and holiest which even God can give. To be wholly sincere, to think and act from no other motive than from faith in the truth and goodness of what one thinks and does, is to lead a blessed life.

HE who devotes himself to truth and beauty will meet with indifference, but if his work can be converted into gold, he will awaken interest.

To stroll through the fields of literature, like a botanist through a garden, to cull specimens to catalogue and dry, is an unprofitable business. Where all is fresh and fair, drink, like a freeborn soul, the life and beauty which fade and wither when the leaves and flowers are plucked.

THEY who truly know have had to unlearn hardly less than they have had to learn.

THE thinker lives in ideas which have no relation to time and place, and in them he finds the repose and mild temper which nothing can disturb or provoke to harshness.

WHOEVER accustoms himself to the thought that the will of an all-wise and all-good God prevails here, will look with confidence to the hereafter.

HE is a noble man who feels the need of self-restraint, lest those about him love him too much.

A REFORMER is not loved, because he can hardly be lovable, but must have more zeal than sympathy.

SINCE God's mercy is over all His works, it must, in some way we comprehend not, extend even to the lowest deep of hell.

THERE are divine things at which the profane must ever mock.

THE superior man is at home in all companies. He can stoop to the lowly, and find a way to interest the apathetic. But when the ignorant and vulgar are thrown into the society of the enlightened and refined, the situation becomes intolerable.

THERE are many lovers, but little love; many believers, but little faith.

TRIANGLES may be equal, as may be whatever things are measured or weighed, but human persons cannot be so. To declare that all men are or ought to be equal is as meaningless as to say that all planets, mountains and rivers are or ought to be equal.

RESONANT phrases about the greatness of our country, its pre-eminent fortune and destiny, have no efficacy to cultivate the spirit of patriotism, and they are vulgar. A child loves his father, not because he is great or rich, but because he is his father; and it is so with the love of country. What does it avail to be citizens of a powerful and free State, if we ourselves are weak and the slaves of greed and sensuality?

WHEN men get together in a friendly way they drop into anecdotes, as boys take refuge in games.

To have weight, words must be freighted with the deeds and sufferings of those who utter them. When Eudamidas heard a philosopher discourse of war, he said: "The words are fine, but he who speaks them is without authority, for his ears are not accustomed to the bray of trumpets."

"A MAN who lies," says Kant, "has no character at all, and if there be aught of good in him, it is merely a result of temperament."

WHAT thou dost for another, thou dost for thyself.

THE fairest is the one we love.

HE who is not busy educating himself cannot educate others.

WITH the Greeks, the women of the house sat at the loom; with us they sit at the piano. But it may be doubted whether our lives are more filled with music than were theirs.

LET it not be a matter for self-complacency that thou canst do several kinds of work, for it is probable that thou canst do none of them well. Perfect work requires the whole man.

AS our thought widens we come to understand that our interests are identical with those of the Maker of the Universe. What is well for Him is well for us.

A MAN'S worth is measured by his usefulness. He is most useful who ministers to our highest needs.

"TO foster," says Leibnitz, "a disposition which shall find pleasure in the practice of virtue, displeasure in the practice of vice, is the aim and end of education."

DEATH, it is said, is the great leveller; but in truth it is only in the gloom which gathers about the grave that the real differences by which men are distinguished, are made plain, as character is revealed by adversity.

WE lack not time, but the knowledge and will to use it rightly.

LOVE makes the beauty with which the world is filled. Lovers adorn themselves and seek to become, in manner, mien, and garb, as fair as their gracious dream. Love plants the most fragrant flowers, sings the sweetest songs, fills homes with light, and of love children are born who are the joy and crown of life. Love drew God to make the universe and all creators of beauty are inspired by love.

HAPPINESS is a duty, and if we would but study and practice its conditions and laws, it is a duty none would find it impossible to fulfil.

THE best book is but the record of the best life, and if we are to get the best out of it, we must pass through and beyond the book to the life.

IF the effort of thy life is to be truthful, brave, chaste, and loving, thou art or shalt be gentle, wise, and joyful.

TO learn the worth of a man's religion, do business with him.

IN kindly and generous natures, tact is inborn. They possess a sensitiveness of soul which, while it makes them shrink from giving pain, shows them how to avoid doing so. The rude lack, not so much refinement as feeling.

THY talent has been given thee, not to win praise or other reward, but that thou mayst exercise it and bring it day by day to greater perfection, and so become a blessing to thyself and others.

THE best are those who continue longest to learn and to grow.

PLEASURES are good only in so far as they recreate, that is, give fresh strength and courage. If they weaken and dishearten they are but dissipation.

MEN doubt the good and exaggerate the evil we say of ourselves. The wise, therefore, speak not of themselves. Though self-praise should bring gain, it is still a childish and indecent thing.

NOTHING is so attractive as the simplicity and earnestness of a great mind.

NOT the sparkle, but the inner heat from which it springs, is the source of power.

MEN never appear to themselves to walk head downward, though they are at the antipodes; and so, in the midst of all their delusions and errors, they persuade themselves they are right.

THERE is nothing true or good or beautiful which, if contemplated or done in the right spirit, is not also religious.

THOUGH all I have and striven for be cast aside as having no worth, yet am I certain that failure, not less than success, serves God's purpose, if we but have good-will.

WHAT is so pathetic as the yearning of the worker for his work, when he feels that it is being taken from him by sickness or age? It is like a mother's longing for the child from whom she is forever parted. A very old man, who had been a great walker, when no longer able to leave his room, kept his hat

upon the table and his gloves in his hand. They helped him to feel that he should again be able to take his accustomed exercise. So when our strength fails, we love to look on the fields we have tilled, on the horses we have ridden, on the books we have read, on the pen through which our thoughts were wont to flow and fix themselves on the spotless sheet. Thus Southey, when his mind had grown weak, found pleasure in stroking his well-loved volumes, as one likes to caress a faithful dog or a sweet child.

If thou canst do no other good to those with whom thou livest, thou mayst at least interest them in themselves, by helping them to walk in the beaten paths of their habitual pre-occupations, in so far as these are worthy of approval.

They who no longer believe in principles still proclaim them, to conceal, both from themselves and others, the selfishness of the motives by which they are dominated.

If all men have equal rights, they should have equal opportunities, and this is possible, if at all, only in a socialistic State. At all events socialism is the logical implication of democracy, and will probably be its ruin; for it must necessarily give to the State, that is, to the few who rule,

a power greater and more authoritative than any autocrat has ever possessed.

THE causes which have led to the abolition of heredity in the matter of political and social privileges, will lead to its abolition in the matter of property.

IN barbarous ages, when war is the chief social function, woman is excluded from political life because she does not bear arms; but as men become civilized and peace-loving, it is felt that all who contribute to the common weal are benefactors; and since in the home, in the school, in the church, and in various other spheres of activity and influence, woman's work is as important as man's, public opinion will tend more and more to the view that she is entitled to the same political rights and privileges. She will receive and exercise these rights, whatever the consequences. They are safe who are guided by principles of justice, and were they not, it is better to be right than to be safe.

CONSCIOUSNESS is vague, partial, and intermittent. Even when most alive, we are half asleep. Death may be the great awakener. Nay, it must be so, else why the feeling that our existence is dreamlike; why the yearning for fuller life?

THE good is what helps to emancipate the soul from the tyranny of the senses; and nothing but a living faith in God has this power in permanency.

THE dawning of a new truth, which is ever the old truth in a new light, is of more worth than all successes and prosperities. These affect but the outward existence, while a fresh view of vital truth illumines and transforms our very being.

WHEN one is caught in a machine he is bruised and broken by fatal forces. Business, politics, and social conditions generally easily become such a machine. Be not entangled in the wheels and bands, but free thyself from within; make thyself a person whose essential and ultimate relations are with God.

THE weakness of reformers lies in their inability to embrace the whole cycle of virtues that make a man.

ONE can be understood but by a few. If to these he bring light, courage, and strength, he is blessed in himself and in his work. Life for him is fair and sweet. He need not seek a wider field or a more splendid name. It is well with him wherever and however he be; for everywhere he finds God and souls, and

everywhere is attended by high thoughts and pure love. He can be but in one place, he can do but a little good; and the place is pleasant enough, since there he does the little good he can do. His heart is not set on outward things; his desire is to know more, to become more worthy, more helpful.

WHEN we see how anxious to appear many are who cannot appear without becoming ridiculous, let us thence acquire a deeper sense of the wisdom of modesty and silence, of the paramount worth of the inner life.

HOWEVER sensible thy piety, thou art not good, unless thou have the virtues of sincerity, truthfulness, sympathy, and justice.

THOSE into the fibre of whose being the essential truths have been wrought hold themselves aloof from controversy and strife.

THE sanction of the moral law lies in our own nature; but it is there because we are immersed in God, and cannot exist separate from Him.

THEY alone who believe they are free can be taught to believe in themselves; and they who lack self-confidence do nothing or little.

MASS makes quantity, multitude, numbers, but it is to the individuals who rise and live

above the crowd that we owe the fine essence of literature and philosophy, of science and art, of morality and religion.

In growing and in uttering the joy and strength which growth accumulates, — in other words, in becoming and giving ourselves, — lies the secret of a blessed life.

If we but knew how to admire and take delight rightly, how rich should we not be! Ours might be all that we have seen, cherished, and striven for; ours the stars and the oceans, the earth and its fulness; ours the thoughts of sages, the courage of heroes, the hearts of virgins, the mildness of saints, the visions of poets. Oh, we are blind and slow to understand, or we should know that God gives us here and now more than mortals can deserve.

It is as impossible to escape from our fellows as it is from the force of gravity. We may hold them to be unintelligent, selfish, and perverse, but none the less we crave their good-will, and when we have gained their approval we think more highly of mankind.

As floating weeds revealed a new world to Columbus, so a casual word or an insignificant happening has led genius to discoveries that have transformed human life.

THE lives of the purest and most loving souls are not recorded. They are led apart from the noisy current of events, and are known but to God and a little circle.

IF thou wouldst accomplish something of worth, seek not a following, but do the best in thy power and thy deeds shall call forth helpers.

## II

WHEN I consider what the life of the senses is I feel that I am a prisoner. I gasp like one who smothers. In vain I seek to persuade myself of my freedom by thinking of the illimitableness of space. The sun and the stars are as close to me as my own eyes. They press upon me with the same force with which the earth holds and drags me down. They weigh on me like the atmosphere from which it is impossible to escape and live. Whether I am swept by steam across continents and oceans, or, giving wings to the imagination, dwell in fancy in the remotest parts of the universe, matter encompasses me and I stifle. I am a spirit and I can know and feel myself free only when I know and feel myself in and with the Infinite Spirit, in whom matter is subsumed and transcended.

WE live in ideas, in aims and ends, in faiths and hopes, and if we attempt to sink the soul in matter, its light is quenched. It is enrooted in earth, but it can bloom and bear fruit only in the upper air.

IF what is sufficient does not content thee, nothing will; but thou mayst never be content with thy wisdom and virtue, for they can never be sufficient.

WITHIN thee there lies captive one whom it is thy duty to set free from the darkness of ignorance and the bondage of passion, that he may become a citizen of the kingdom of heaven and have the liberty of the children of God. This is the work appointed for thee, which if thou fail rightly to perform, no power can redeem thee from misery.

THERE is deep truth in the idea of Socrates that we can teach only those who love us. Is not this implied in the command of the Saviour that his disciples love him and one another? If minds are to be fertilized, they must receive the seed of truth from sympathetic minds. We can improve only those whose confidence and goodwill we have gained; and a radical defect in teachers is the lack of sweetness and mildness, of the gentle and persuasive force which goes forth from an open mind and kindly heart. Even the indignation which stupidity and heedlessness arouses must be softened by the conviction that weakness rather than perverseness, leads us astray and delivers us into the power of our baser nature.

IF thou art not good thyself, how canst thou be good to another ?

THOU art sure to convince if thou utter the truth which is not alone in thy mind, but in the minds of thy hearers as well; for we are persuaded, not by what another thinks or says, but by what we ourselves are made to see and understand.

HOW inconceivably wonderful must not the cause of all things be, since the more we penetrate the mysteries of the universe the more marvellous Nature is seen to be. Above and beyond the vision of faith, the dream of hope, the yearning of love, thou art, O God. The soul that is a little awake can hear in silent depths echoes from worlds for which we have words, where thought and imagination lie dumb and adoring. These intimations, glimpses of thy divine being, are not mockeries. Thou hast not set the heavenly flame aglow to extinguish it in endless death and nothingness. Having drawn us toward thee, thou, who art eternal, must forever hold us in thy sight. To have felt the thrill of thy presence is to be made incapable of perishing utterly.

HOW shall I make my life good ? How shall I flee from the inanity in the midst of which I perish for lack of the substance of life ? To

what or to whom shall I turn, since the things of sense touch but the surface and leave the depths unfilled? How shall my conscious thought be made harmonious with my profoundest needs? There is no hope, O God, unless thou raise and illumine my soul, unless thou lead me in the way of love and righteousness.

THE child is bound by the double chain of ignorance and helplessness. He is a prisoner, and it is the educator's business to unbar the doors and set him free; and he can do this only by teaching him to reflect, to obey, to act in accordance with what good sense and just laws command. His emancipation must be a gradual and slow process; for he can become free only through habits of self-control and industry. He is the slave of ignorance, and knowledge can be acquired only by long and patient labor; he is the bond-servant of his helpless condition, and this helplessness is good for him, because it forces him to learn obedience and self-denial, and thus acquire the moral strength which liberates. The sense of his obligations to others must be awakened in him, or he will not gain self-respect: the spirit of reverence must be cultivated; he must be taught to lift his soul to the Heavenly Father and to walk in

His presence, or the sacredness and worth of life will not be revealed to him. He must be taught to admire those whose superiority is founded on wisdom and virtue, or the ideal of human perfection shall be hidden from him. In looking up to such men and women a sense of his own dignity is brought home to him, and in following their teaching and example he feels himself purified and exalted. Thus little by little the meaning of freedom dawns upon him, and he at the same time acquires the virtues which alone can prevent its becoming a curse.

THE power to excite emotion lies at the root of literary and artistic talent. When the writer, the orator, the musician, or the painter thrills, exalts, liberates us, we are grateful to him, for he makes us feel our life in a new and higher way; and the craving for life, which is in all of us, is essentially a longing for the sensation of life. The power to excite emotion must be found in the teacher also; for without it he cannot inspire the love of knowledge, or virtue, or excellence of whatever kind, and it is only through this love that we can be roused and held to the self-activity which is the indispensable condition of intellectual and moral growth. The educational value of poetry, eloquence, and history lies chiefly in the noble and magnani-

mous sentiments they awaken. Ability to admire and appreciate the best is more important than varied knowledge; for we are developed and formed by what we admire and love more than by what we simply know.

THE enthusiasm which a great poet or teacher kindles may spread to a whole people and to many generations.

THERE is in our youth a failure of will, of the power to resolve highly and to pursue the object of desire through long years of unwearying labor.

EXAMPLE, whether presented in life or in literature, is the great teacher.

LIFE tends to equilibrium, and whatever is excessive is provocative of death.

A PEOPLE without a soul, without a living faith in truth, justice, and goodness, without a noble code of ethics, cannot continue to grow and prosper, but is condemned to decline upon lower things until it perish; for it is only by striving persistently to realize the highest aspirations of the soul, that a nation becomes and continues to be great and beneficent.

THEY who would rise must learn to stoop, as climbers have to bend.

"FAME," says Bacon, "is like a river which beareth up things light and swollen, and drowns things weighty and solid." But when the current has spent itself, the light and swollen things have passed away with it, and the weighty and solid things remain and are brought to light.

AS the scent of new-ploughed ground, the odor of woodlands, the fragrance of flowers, have power to recall the vanished years of childhood, so grateful memory breathes a perfumed air which sweetens and keeps fresh the thought of those we love, even though they be dead.

DEMAND of thyself more than thou art able to do, that thy ability may increase.

TO make man sensitive to moral values, is the chief function of education. If it fail in this, it may be said to fail wholly; for they who are not sensitive to moral values, lack good sense, lack sound judgment, lack character.

HE who readily hits upon and carries out means to ends is clever; but unless the means and ends are good, he is only a clever villain.

O BRAVE youth, how good for thee it were couldst thou be made to understand how infinitely precious are thy school years — years when thou hast leisure to grow, when new worlds

break in upon thee, and thou fashionest thy being in the light of the ideals of truth and goodness and beauty! If now thou dost not fit thyself to become free and whole, thou shalt, when the doors of this fair mother-house of the mind, close behind thee, be driven into ways that lead to bondage, be compelled to do that which cripples and dwarfs; for the work whereby men gain a livelihood involves mental and moral mutilation, unless it be done in the spirit of religion and culture. Ah! well for thee, canst thou learn while yet there is time that it will profit thee nothing to become the possessor of millions, if the price thou payest is thy manhood.

"HE thought all time lost," says Pliny of his uncle, "which was not devoted to study."

WHENEVER the young are strongly drawn to anything that is high or useful, there are great possibilities — there is opportunity for the educator.

WHAT is that in which thy self-love finds the greatest satisfaction? Is it strength or beauty of body, or swiftness of limb, or fine clothes, or money, or skill in games, or acquaintance with persons of consideration, or learning, or eloquence, or is it wisdom and virtue? If thou

perceive clearly what it is, thou knowest much about what manner of human being thou art.

THY one business is thy own conduct — learn to behave rightly, and whatever is needful or useful shall be thine.

MORAL truth, so presented as to be assimilable, gives the greatest delight, because to do right is our very life.

WE worry because we do so little, whereas the real trouble is that what we do is ill done. Of work, done as well as man can do it, a little is sufficient to make a life useful and noble.

THE hatred and loathing of dirt, physical and moral, is a holy hatred and loathing.

TO be able to discern worth from unworth is the highest wisdom; for when we know and love that which has real value, we seek happiness where it is to be found, and not in a world of phantoms.

OVERCOME thyself, upbuild thy being, make thyself a harmony, a unity, hold to thy work with steadfast purpose, doing in all seriousness, and with a cheerful heart, the thing that is given thee to do. Herein lies the secret of a blessed life.

LET nothing sadden or dishearten thee; but in the midst of things that are forever passing away, live in worlds which can never pass away.

THE thoughts and sentiments of others concerning thee have significance and value only in so far as they affect thy own thoughts and sentiments. Give heed to thyself, and be neither cast down nor elated by what is said of thee.

IF thy words and deeds have worth, they receive it from the truth they hold. Give the credit to truth and keep thyself free from conceit and pretence.

OF material things we possess only what we use; of spiritual, what we know, admire, and love.

IF we are of use, if we provide food or clothing or counsel, if we inspire faith or hope or love, if we console or strengthen or cheer, we shall not lack friends, nor be without joy and comfort. But if we are of no use, when we might be useful, why should any one care for us, or why should we be other than miserable?

IT is a noble thing to have a commission to speak truth; and this, every one who is able to utter divine wisdom has; but what do the com-

mission and ability avail, if one have not the disinterested earnestness and perfect sincerity without which no words of man can be effectual? As well make a phonograph the means of imparting the heavenly message.

MEN love a leader, they love a ruler, for they understand, however confusedly, that without leadership and government, no human good is possible. But the true leader and ruler does much which displeases many, and he is therefore opposed and hated, and is made stronger and wiser by opposition and hatred.

BE active in many ways, be a sower of good seed, a distributer of good things, but look within thy own spirit for refreshment and joy. Unless all is well there, an applauding universe would be of no help to thee.

IF a state should pass laws forbidding its citizens to become wise and holy, it would be made a byword for all time. But this, in effect, is what our commercial, social, and political systems do. They compel the sacrifice of mental and moral power to money and dissipation.

LITTLE can be done to improve human beings, so long as wise and virtuous marriages are but happy accidents. Instinctive selection, much less selection made for money or other

adventitious circumstance, will not strengthen and ennoble a race of men: it is not sufficient even in the case of animals.

In men as in beasts there is an impulse to rebel against restraint; but in men scarcely more than in beasts, is there any genuine love of liberty. In all ages the multitude have created masters for themselves, and forged their own chains.

Things may change and remain the same, like a living body; or they may change, and become altogether different, like a corpse. Now the truth we hold vitally changes, and yet remains the same.

To aim at producing effects is to begin to turn from facts.

Most of what we read and hear remains with us, if at all, but as a vague memory, like that of a melody we can no more recall. Only the truth we habitually meditate and live by is vitally ours.

It is not enough to teach men the necessity of being good; we must, with unwearying patience and repetition, help them to see the thousand opportunities for doing good, and make them feel that they who refuse the heavenly gifts, blight their own lives.

THE multitude can always be beguiled by whoever offers means of relief without the need of self-denial, self-control, and labor. The wise therefore hesitate to exhort them to the passive virtues of patience and hope.

THEY who have wealth, authority, education, or other sources of power, are worthy only in so far as they strive to be of help to others, by doing what they can to raise them to their own level.

ZEAL for truth, scorn of lies, is the radical impulse in all noble action, in all heroic moods.

NEITHER irony, nor ridicule, nor indignation, nor eloquence is of avail when there is question of truth; for then what we have to do is to see what is, as far as this is possible; and to do this, a bitter, or mocking, or frivolous, or rhetorical temper can in no way help us.

NO evidence is sufficient to bring about agreement among men in the things in which their passions, prejudices, and interests conflict.

FAITH, like love, unites; opinion, like hate, separates.

WHEN one has long meditated the great problems, he may seem to himself and others still to be where he was when he began as a

crude realist; but the world of his conscious life has been transformed, and for him nothing is now what it was, when first the boundless spectacle drew him on to admire and to do. A universe has perished within him, and in its place, another, which cannot pass away, has arisen.

IF thou canst not attain excellence in one thing, acquire a moderate skill in several.

WHAT we know of things, even when our knowledge is most thorough, is but the surface. We get nearer to the heart of being when we act rightly than when we speculate acutely. The chief value of the study of philosophy lies in the exercise it gives the mind, which, when made strong and luminous, is put to best use, not in metaphysical inquiry, but in directing life to moral ends. If all men had the speculative genius of Kant, the theoretical reason would still play but a subordinate part in human conduct. When we have grasped the meaning of philosophy and science, we but see the more clearly how fathomless is the mystery of being, which, could it be comprehended in our formulas, would, in dissolving into abstractions, leave life without spiritual content, without value or significance.

IF all were vanity and illusion, it would not be worth while to know it. What we ask of every man, as of every book, is that he give us new power to believe in the goodness of life. If instead of doing this, they weaken faith and hope, we turn from them, as from agents of destruction and death.

NOTHING contents a noble mind but inner progress, the growth and culture of his own being. To be esteemed wise or happy has no importance for him. If he is so, it is enough; if not, the false opinions concerning him cannot be of help.

WHEN we are controlled by emotion, the most recent impressions, since they are the most vivid, are the most agreeable or unpleasant; but when we are ruled by principles, we live in a world where the element of time is not taken into consideration, where truth and goodness and beauty, justice and righteousness and love, are forever the same and forever the best.

HOPE is possession by anticipation, — it is the reaching forth of the soul to take hold of good and best things in the worlds where they are found in ideal settings; and this reaching forth, issuing as it must, in cheerful industry and patient labor, fills the heart with joy and contentment.

IT is necessary that we be men of our time. But if our time be a time of doubt, weakness, and cowardice, of hypocrisy, sensuality, and cant, of selfishness, injustice, and greed, how shall we be men of our time, if we are God's men? Is it not better to hunger with the just than to feast with idolaters? Let us however bear in mind the words of Thraseas, whom Pliny calls that meekest and therefore greatest man, — who hates vices, hates men, — lest we lose sympathy and large-heartedness. In truth, it is more profitable to be mindful of our own faults than of those of our age.

"WHATSOEVER shall befall the just man, it shall not make him sad." No, for righteousness is itself life, joy, and peace; and when we do well, all is well, even though we be made to bear the sense of pain and loss.

THOUGHTS come when and as they will, even to those who keep their minds alert. If we could summon them as we recall things we have seen, man would be nobler and happier; and they who live in the mind, acquire this power, at least, in some feeble degree.

"NO air," says Ruskin, "is sweet that is silent: it is only sweet when full of low currents of undersound, — triplets of birds, and murmur and

chirp of insects, and deeptoned words of men and wayward trebles of childhood." This is pretty writing, but it is not true. The most delicious air is breathed in silence, when earth and heaven are blended in an ecstasy of deepest peace, which has no voice, which even the whisperings of leaves would disturb.

IT is of the nature of life to strive to surpass itself; and they in whom this effort is strongest and most enduring are most alive.

TO do lowly work with a love as high as God, and thoughts as true, is to be heroic.

INDIVIDUALITY is the crowning glory of the world, and yet nature cares not at all for the individual. She is powerless, nevertheless, to shake the faith of the wise in the supreme worth of character.

RIGHTS and duties are equally sacred; but we should lay greater stress on duties than on rights; and those who have superior intelligence and influence should lead the way, that the many may follow.

SO long as the multitude are made use of, and not loved and helped, so long shall the world be full of misery and crime.

THE crowd love immediate gains and shallow views, and are ready to follow the adventurers

and demagogues by whom they are promised or provided.

DRUDGERY is work in which genuine interest cannot be taken: it is work for which one has no capacity; and to impose such task, whether in the school or in life, is to thwart the end of education and to inflict grievous wrong.

WE can take genuine interest only in what is akin to us, in what we can make our own, and it is only work of this kind that can supply incentives to the continuous effort which results in intellectual and moral power.

LET old age, which takes away so much, bring thee greater wisdom and a kindlier heart.

HOW canst thou deal with thy brother in a harsh spirit? Think how hideous thy deed shall appear, when time has made the rough smooth and buried all but the heart of love.

WHEN we can no longer look forward to some hoped for good, life becomes weariness. We must advance or straightway we begin to die. Whatever man fixes his heart upon must increase, or it will cease to please.

THERE is an inward light which gleams for all, not constantly, but at intervals, and which, if we

are attentive, reveals the presence of higher worlds, in the soul.

NEVER was right thing done or wise word spoken in vain.

THE force with which one is drawn to devote himself to a pursuit is the measure of his talent. "So much love, so much mind."

THE best are happy in their work, and have not time to remember that men are heedless or ungrateful.

IN the history of the race, the spiritual gifts a people bears, not its corn and cattle, give it importance.

HE who has painted one divine picture or written one true poem may enter unbidden the company of the immortal. They ask not how much he has done, but what height he has attained, though but for once and a little while.

THE author's business is to utter truth, not to seek or find readers. If men do not know or love him, the loss is not his, but theirs.

IF the poet or the orator be degenerate, his words have a hollow sound.

AN ungenerous sentiment is not true — take this from Landor: "Half the pleasure in the

world rises from malignity; and little of the other half is free from its encroachments."

THE zest of life lies in right doing, not in the garnered harvest.

THE servile are cruel masters, and freemen alone know how to govern in the spirit of freedom.

THEY whose view is narrow or superficial easily fall into dogmatism.

NOTHING is so ingenious as vanity. It will find nourishment where common-sense would starve.

A HOME without children is a garden without flowers.

ONE may as well entertain high hopes of a youth who drinks strong liquors, as of one who is profane.

IDEAS which have life and fecundity prevail, in spite of whatever opposition, in virtue of the truth they contain.

WE may not accept truth by halves, for the whole truth is required for complete living.

THERE is in life an essential something, of which neither philosophy nor science can ever enter into possession.

FACILE solutions of great problems are nugatory.

WHEN we have not the strength or the courage to grasp a new truth, we persuade ourselves that it is not a truth at all.

THEY who perceive that the upward movement of life and thought is due to divine impulse, have no misgivings lest it end in doubt and impotence.

MUCH of our blindness and misery is due to our unwillingness to recognize that the Eternal takes ages to build worlds and develop ideas. We live but a day and would fain have everything accomplished in our little span. Are we not immortal, and can we not learn patience?

LEARN to defer; for brief delay
Will often show a better way.
Swift runners eager to make haste
By plodders sometimes are outpaced.

IN seeking to make ourselves too safe, we may run risk of losing that which makes us men.

THE true ideal is not to be a man of one's age and country, but to be a lover of eternal things, a dweller with what is true and holy, in all time and place.

THINK less of doing more than of doing better things.

WHATEVER we do should be done with a motive and an earnestness that shall render it helpful to our higher needs, which are truth, goodness and beauty.

OUR knowledge is superficial; our being, profound: and they who dwell chiefly with what they know are in danger of losing hold on the innermost parts of life, and of becoming unreal and ineffectual.

CHARACTER is a permanent way of thinking, willing and acting.

THE weeping eye does not see.

IF we do not give ourselves freely to some worthy cause, we shall be bound to one we have not chosen, and which we shall feel more and more to be ignoble.

THE meaner and more selfish one's life becomes, the more content is he with himself. It is this that makes miserliness incurable.

FILL thy house with the most costly works of art, and habit shall so dull thy eye that their beauty shall become invisible to thee.

THE great obstacles lie, not without, but within us.

WE are what, by the help of God, our own wills make us.

WE will what we love, and therefore what we will is our very life.

THE most helpful and wholesome criticism is that which we bring to bear on ourselves — on our thoughts and loves, our aims and desires. It is the self-criticism of the humble and fearless, to whom it never occurs to think that they alone are good and right: it is the mental attitude of those who feel that they can not guide and illumine others unless they themselves struggle ceaselessly toward the light.

ALL occasions are obvious to thought; all times to right action.

INQUISITIVENESS is a vice of the malevolent: hence gossips delight most in stories of misdeeds and misfortunes.

HOPEFULNESS is a mark of talent; cheerfulness, of wisdom.

JOY is a placid and even affection of souls who are nourished by truth and love, and by confidence in God's goodness. There is in it an element of permanence and a sense of security, which mere pleasure always lacks. It dwells with those who strive for better things, refreshes them with unsating food, and sustains them with

thoughts that lie too deep for words, giving them a purer relish for life and an immovable trust that death shall not have power to harm them.

WHEN the cause is known, wonder ceases.

COURAGE is a wise counsellor.

THE memory of hardships endured is pleasant because we feel that they have helped to make us men.

BE not the victim of to-morrow. To-day is the only day. Make no projects, but work.

While I delay
Life runs away.

WE neglect the opportunities which are always present, and imagine that if those that are rare were offered, we should put them to good use. Thus we waste life waiting for what if it came we should be unprepared for.

THE best we can learn, we may learn anywhere.

WHEREVER there is a human being there is opportunity for learning or teaching, for helping or being helped.

THOU hast not wholly forgiven the offender unless thou hast forgotten the offence.

THOUGH we have all truth in our grasp, yet if in our conduct, we trust to lies we shall be brought to ruin.

IF thou wouldst be implacable, be so with thyself.

HAS he the right to reprehend another, who himself is guilty?

IS there anything better than goodness? Is there anything holier than lovingkindness?

MAKE thyself perfect; others, happy.

THEY who are brought to ruin by their vices are made malevolent; and this is not the least part of their punishment.

FICKLE Fortune quickly takes
Back the presents that she makes;
Sells what she to give but feigns,
Asking double for her pains.

POWER flows to us from the direction in which we lay stress on life — from the things we genuinely believe, strive for and love.

HAVE as little suspicion as possible and conceal that.

IT is a pitiful weakness to be resolved as to the end, and to remain irresolute as to the means.

JUDGMENT and firmness, decision and perseverance are the qualities which make men great; and they can be cultivated to an almost incredible degree, but not in the schools we now have.

ADAPTABILITY is a gift, and it is found, for the most part in generous and kindly natures. It may be also a result of culture; for whatever puts one at ease in all companies enables him to fashion himself to all situations.

OBEDIENCE is not servility. On the contrary the servile are never rightly obedient.

WE do not find it hard to believe what our experience makes credible.

NOT the subject, but the mind one puts into it creates interest; there are who can give pleasure in speaking of dusty roads or of aught else that is trivial.

IN a crowd, though it be composed of the most refined, there is always a certain vulgarity.

LIBERTY is more precious than money or office; and we should be vigilant lest we purchase wealth or place at the price of inner freedom.

THERE are occasions when one must consent to appear in a false light, satisfied with the approval of conscience.

MOODS frequently determine consent or refusal. To win a man to whatever project it is important to approach him at the right moment. If you detain him from his dinner, you will make little headway. Much is accomplished when you have made him satisfied with himself.

THE study of law is valuable as a mental discipline, but the practice of pleading tends to make one petty, formal, and insincere. To be driven to look to legality rather than to equity blurs the view of truth and justice.

THERE is more danger of injury from friends than from foes.

IN questions, affecting the welfare of the whole people, men of equal ability and virtue, take opposite sides, and stand ready, if it come to the point, to sacrifice life itself, each for the cause he has made his own. The adherents of both parties may be sincere, but they can not both be right. This is but one of many instances which show that even good and able men are controlled by passions and interests rather than by reason. In spite of arguments, the sub-conscious within us determines our attitude and course; or it may be that an accident shall start us upon ways and enterprises, from which we shall never find it possible to withdraw. It is the little more or

little less that leads to worlds which lie infinitely apart.

THEY who believe in our ability do more than stimulate us. They create for us an atmosphere in which it becomes easier to succeed.

TO those who do great things they do not seem to be great: for greatness is relative, and as men of exceptional gifts are modest and unenvious, their achievements do not appear to them to be remarkable.

IF thou wouldst perform something worthy of remembrance, thou must hold fatigue, hardship, and difficulties of whatever kind, as naught.

WHEN woman is regarded as a symbol and instrument of pleasure she is the direst curse: when she is loved as a wellspring of joy and peace, she is a blessing above all price. Both the welfare of the race and her own require that she be and be held to be the fairest embodiment of the beauty of a sweet and chaste spirit.

THE best men and women, of all times and countries, form a league, all striving to approach perfection, and each working in the spirit of a large liberty and in the direction of special gifts.

SEEK not to destroy or diminish the delight any human being finds in any blameless thing; or if so, let it be in striving to lead to higher sources of joy.

WHAT springs from deep and sacred feeling, as awe and reverence, may degenerate into abuses, but the abuses will disappear, while the spirit of which they were but an accidental garb, will survive. Let no one ruthlessly tear away this covering, lest the soul suffer hurt.

THERE are many things in which they who have only industry and method are quite as sure to attain their end, as they who have talent.

HAST thou blundered, seek not for excuses or explanations, but for means to repair the evil.

THERE are faults which show heart and win hearts, while the virtue in which there is no love, repels.

MEN are more easily won by insinuation and suggestion, than by argument: for to attempt to convince is to arouse opposition. In proof there is something of reproof.

NOTHING is more senseless than to offer advice to those who mistrust or dislike us.

FOOLISH speech discredits not less than stupid action.

CANDOR prevails more surely than cunning. The one is a virtue of the strong; the other, a vice of the weak.

THEY who hold office obtain credit and authority by securing justice to the people, and lose them by favoring the rich and powerful.

THE exercise of authority is odious, and they who know how to govern, leave it in abeyance as much as possible.

NOTHING is more despicable than malice that seeks to hide itself under the name of zeal.

IT requires as much wisdom to know when to yield as when to be firm; and greater courage is often shown in withdrawing from a position than in maintaining it.

THE weak, when they have authority, surround themselves with the weak. It is, indeed, a vice of rulers that men who have exceptional ability and worth are offensive to them, since they whose greatness is due to their position find it difficult to love those whom inner power makes great.

THE universe is a system of interdependent forces, and all knowledges therefore are related,

implying and enforcing one another. Thus the whole body of learned men constitute an army, in which each has his proper office and work, while all strive for a common result, — victory over ignorance and whatever else hems, narrows, enfeebles or perverts human life.

HOWEVER high or holy the end thou pursuest, believe not that the pursuit can bring thee good, unless it make thee stronger, gentler, purer and more loving. Let the means thou takest, the manners thou hast made thy own, show that the end is admirable.

WHAT is name or fame to him who looks to God, and dwells in spirit with all His mighty works?

THE end of work is leisure; freedom to devote one's self to high thoughts and exalted emotions, to the contemplation, which in purer worlds, becomes for the chosen, the beatific vision. Work that has not this for its end is drudgery. Work for work's sake makes us hard and selfish, as art for art's sake, leads to vanity and dilettantism.

OUR prejudices and illusions are like the invisible particles of dust with which the atmosphere is filled, — they intercept and refract the light, but they give it its wealth of warmth

and color: and as without this material dust the earth would be naked and scarcely habitable; so if we could take from man all prejudice and illusion, life's freshness and beauty would depart. He is not fitted to live in a world of pure intellectual intuitions, but must clothe his spiritual being with the splendors, which the imagination, set aglow by faith, hope and love, weaves from the universe of appearance and form. He can no more perceive the essence of matter than he can see spirit. He moves amid phantoms and most of what he knows and clings to is unsubstantial, but is none the less indispensable to health of soul and body.

GREAT qualities and a noble purpose can hardly fail to give a man distinction; but if they are not rightly sustained and followed, he easily becomes ordinary and commonplace.

MALIGNITY is an infallible mark of a vulgar mind.

IN the midst of dangerous situations to know how to choose the least hazardous is a proof of great good sense. It is the kind of ability which makes leaders.

CONFIDENCE in one's good fortune is well-founded only when it springs from the resolve to walk, under all circumstances, in the path of duty.

INDIFFERENCE to life and ignorance of its meaning and worth lie at the root of our failure and misery: and this apathy is fostered and rendered insuperable by the superstition that money ennobles and blesses, and that pleasures bring peace and joy.

MAN alone is not man at all. Whether he think or act, it is always with or for others. Alone, his thought is meaningless, alone, his labor without object. The whole vesture of his life is woven by his fellows.

THOSE subjects have the greatest educational value, which are richest in incentives to the noblest self-activity.

HAPPINESS is the radical craving of our nature. Let the educator recognize this, and make plain to his pupils that usefulness is the chief source of happiness, and that the power to be useful is the result of one's persistent efforts to educate himself, and thus to make himself a fountain-head of light and strength.

POLITICS is the means whereby the functions of government are kept active: and to develop and cultivate political sense and conscience is, in a free country, one of the most important duties of those who are intrusted with the business of education.

TRUTH is the property of no one: it belongs, of right, to all. It was yours before you knew it, and should still be yours though you cease to care for it.

IN a thousand ways thou art compelled, hast no liberty: but the moment thou yieldest assent to what is right, thou art free.

IF thou hast sought happiness and missed it, but hast found wisdom instead, thou art fortunate.

NO theory of life is satisfactory. To know its worth we must live it worthily.

WE are most conscious of the reality of our own being and of that of the world, not when we think, but when we work for completeness of life. The metaphysician may persuade himself that all is illusory, but doers know that they are dealing with real things. All is vain for those who seek fulness in what is empty, happiness where it is not to be found, but all is replete with truth and goodness for souls that hunger and thirst for righteousness.

THEY who live for gain or pleasure, and not to make themselves wise and worthy, are ignoble.

THE great mass of mankind hardly lead a human life — they are full of ignorance and

misery. Why God permits such a world to exist we can not know. But we may know that a life of love and purity, of faith and meekness is a blessed life; and that it is as easy for the poorest and simplest as for the richest and most learned.

WHATEVER happen it is thy business to use thy mind and strength for worthy ends. Therefore it is wrong to permit thyself to lose self-possession and courage.

LET imagination uplift and illumine thy soul — if it confuse and dishearten, it ceases to be beneficent.

TIME flies when we are happy, but lingers and delays when we are miserable: and yet time drags for the young, while for the old it hurries on with increasing pace.

OUR life seems vain, because we are not yet what we are destined to be. Hence happiness is found only in becoming more and more. What we greatly desire ceases to satisfy us once it is ours; because possession takes away the power to stimulate growth. Like children we imagine that all that we want is a new toy; but when we have it, like children, we quickly tire of it. The effort to attain blesses us with richer life, and therefore it is well that we are deluded.

WHEN the will is impelled to pursuit, not deliberately merely, but instinctively, as the bee is driven to gather sweets, the bird, to build its nest, there is the surest hope of great and lasting results; for where this inner impulse is active, it is a master whom one must obey or fail and perish self-condemned.

IT is all the same whether the crowd praise or condemn: for its judgments are determined by prejudice and whim, not by insight into truth and merit.

THE sense of need, which is necessarily associated with pain, compels man to strive to become himself, and is therefore a condition of progress.

WOULDST thou know thyself discover the thing thou genuinely in thy inmost soul feelest the want of. Is it truth or success? Is it love or pleasure? Is it money or God?

THE mind is like a flower; the roots that nourish it being hidden. Our thoughts unfold in the upper air, not in the depths of being, which lie beyond our power to penetrate.

HE who is controlled by instinct, by his wayward will alone, is not, in the proper sense, a man: for manhood, like statehood, exists only where ideas hold sway over passions.

UNTIL we shall be able to make men rational and moral, in the satisfaction of their two radical appetites — nutrition and propagation — nothing else that we can do for them will be of effectual help.

THE pleasure a noble action gives springs from the feeling it awakens that we do not live in ourselves alone, but in God and the whole human brotherhood.

WHAT value has aught unless it can be made to contribute to the furtherance of life?

WHAT share has the intellect in the formation of character? Does thought alone constrain man to strive for the highest life? Or is something more than thought required to impel him to the pursuit of perfection? This is a fundamental consideration for all who are occupied with education.

WHEN men of talent, who, on many subjects, hold views the opposite of our own, confess that truth, goodness and love alone give worth to life, we feel a sense of relief and walk more confidently in the way of faith, reverence and humility.

RELIGION and love teach us to what heights man may attain.

PLEASURE is the sense of unimpeded energy, and it is purest when the will is freely applied to the attainment of the highest things.

WE treat persons as we treat things — when they cease to be of use or to give pleasure, we turn from them or cast them aside. But the supreme men never lose the power to help and delight, and their memory therefore is imperishable.

THE secret of success lies in knowing how to limit one's self. As we can breathe only a certain kind of air, the soul can prosper only in doing the work it was born to do.

WHATEVER men may say or believe of their aims or purposes, what they really crave and seek is more life; and they who walk in the ways that lead to fuller and richer life, easily persuade their fellows to follow in their footsteps.

THE consciousness of inner wholeness outweighs all the ills we suffer; but to know that we are the possessors of wealth or fame is no resource in the presence of sin and shame.

WHAT matter that the man stands for much I cannot love — the moment he touches the realms of truth he enters my world and is my friend.

WE blame the many for striving chiefly for money and the facile pleasures money procures, but how shall the will to live exert itself for better things, unless we lift them to planes where they can see and feel that truth, goodness and beauty are the only sufficient ends which God establishes for the soul?

WE imagine that we can think and love what we please; but, in fact, we can think and love only what our endowment and the use we have put it to, make us able to think and love.

IF thou hast virtue enough, thou shalt easily have money enough.

MEN cling to ideas, beliefs and systems, which give them courage and strength, which sustain and increase vital power.

THE thinker is one who strives to awaken himself from the dream of life, in which the multitude pass their existence.

IF the old have not the pleasures and delights of the young, neither have they their bitter sorrows and disappointments: for experience has taught them that nothing brings either the joy or the pain which hope or fear anticipates.

THEY who can no longer unlearn have lost the power to learn.

GOD save us, says Schopenhauer, from women whose soul has shot up into mere intellect.

IT is more important to increase insight than to add to one's store of knowledge.

SOULS attract souls; bodies, bodies, only where there is no soul.

ONE'S opinions express temperament or character; but unless they express more than this they have little value.

TO be conscious that we have not lived for selfish ends, that for a few at least we have been a source of courage and strength, is to be consoled for whatever ills we may have suffered.

THE name of friend any one may bear; but few, the troth.

WHOEVER would test friendship, or love or culture or religion by its utility, is a philistine.

THE strong, if they are also wise, are placable and mild.

## III

WHAT the student sows in tears he reaps in joy. For years he lives in bondage, in strange countries, wanders amid deserts, is straitened and bewildered, encompassed by difficulties and doubts, has little more than faith and hope to guide and cheer him; but, at length, he enters the promised land and in the high and serene world, which is now his own, his hardships and sufferings grow sweet in memory.

APATHY is imbecility. The measure of the emotion of which one is capable is the measure of the power of thought and self-devotion to which he may attain. In the highest and most energetic natures feeling is most profound.

TO live is not to taste, to touch, to possess; it is to think, to love, and to act in obedience to the highest thought and love to which we have risen.

WHAT we are determines our power of insight and sympathy, and it is only by becoming wiser and better, that we gain a deeper view and a holier love.

THE world is full of intellectual light and moral fervor, which is hidden from the most as it is hidden from savages and mere animals. Become thyself and thou shalt find thyself in a heavenly kingdom.

WE live with the vital truths, with which we have become familiar, as we live in our habitual material environment — heedless, unobservant, indifferent; and our real self is starved because it lacks the nourishment of divine thoughts and yearnings.

WHAT were I without truth, beauty and love? If they prevail, I cannot fail, though what men may know of me be buried in ignominy and oblivion.

BEARERS of gifts are doubtful benefactors, for there is risk, lest they diminish self-reliance and the impulse to right action.

LEISURE is good when it is the reward of labor and is used in a noble way.

STUDY for thy own benefit, that learning to understand and utter what is deepest in thee, thy own being may be improved. In pursuing this end thou mayst help others, for to a few at least the genuine expression of what an honest soul has loved and lived by will be of interest.

THE evil speaker utters his own shame; but evil speech is a moral restraint, for the dread of wicked tongues is salutary.

IMAGINATION gives body to religious thought and feeling; but without the thought and feeling it beats its wings in the inane.

ABANDON the hope of attaining here to the clear vision of truth. The eye of mortals may not see God. He has compassed us with darkness. We can not know and therefore must believe, and believing, act; each doing what he finds to do, in lowliness of spirit, with steadfast purpose and a confiding heart. Not any thing that has been or shall be discovered, need trouble us. The eternal truth, the eternal need, is the same for the learned and the ignorant. Love God and keep His commandments — Righteousness is life. This is the whole duty of man — this, the way of peace — This, blessedness.

COMPLAIN not of the vesture of mystery in which existence is habited. Our life is but a beginning and therefore a seeking and striving. From ignorance springs the craving for knowledge. Uncertainty drives us to faith, our infinite need to ceaseless effort. If the veil which hides the inner nature of things were lifted, our

world would be destroyed, and we wholly changed. Death itself is life's foil. Did not its shadow lie athwart our path, we should not know how divine a thing it is to be alive, as they who have never suffered are ignorant of the deepest joy, they who have never lost, are unconscious of boundless gains. And in the midst of all the doubt and sorrow, art not Thou, O God, still with us?

THEY who love themselves hate nothing so much as to be left alone with themselves. They seek and flee themselves, while the generous and devoted, who think hardly at all of themselves, fear not solitude, for though they should be abandoned of all men, God is with them.

WHAT we would not do for our own sake, we do to please those who have power over us, so naturally servile is the heart of man.

THERE is joy in seeing one's work grow. It is felt by those who plough or build, as by the creators of immortal things. It cheers the hearts of mothers when their children rise, like a winding stair, about them: it gives contentment to farmers when they look on their ripening fields: it is the gladness of young men when their labors make homes for the maidens whom they have chosen.

THE overstimulated brain atrophies the heart. But once we have learned to think other occupations seem little less than apostacy from light.

STUDY the faces of the crowds in the streets of a great city, and thou shalt understand how hard and unintelligent is the life they lead.

THE starving have no consciences. The animal has swallowed the human.

IF thou canst not correct thy fellows, thou canst bear their faults.

PUNCTUALITY is the politeness of kings — it is the secret also of fruitful work.

LISTEN to the words, observe the deeds of a man, and it is thy fault if his inner being and true character are not made plain to thee. Whatever weakness, whatever vice he have, will hiss in his speech and leave its trail on his work.

EDUCATION would be a divine thing, if it did nothing more than help us to think and love great thoughts instead of little thoughts.

THINK not nor speak of thyself; do not repeat, keep to the subject, throw thy whole strength into its treatment, and thou shalt neither speak nor write in vain.

IF thou hast a great purpose, nor difficulties nor doubts can turn thee from the way that leads to its accomplishment.

WITHOUT a thought of self, of knowledge or virtue or possessions as helpful to thee, give thyself wholly to God and to what bears the seal of His approval. So shalt thou become His man, His workman and lover.

THEY who believe in God with all their hearts have a fountain of life within themselves, while they who perceive that the arguments for His existence are not wholly satisfactory, are not helped by this insight.

NOTHING but joy can teach us how good life is: and the joy of true thinkers and lovers flows from higher and more abiding worlds than that of innocent children or tender-hearted maidens or generous youths.

IF what thou art or dost or sayst give joy to men, they will be thankful.

PRAISE that springs not from gratitude for good received is meaningless.

THEY who are frugal, industrious, truthful, temperate and honest cannot fail, for they also have good sense.

So lead me, O heavenly Father, that no one may suffer for or through me.

Let not what thou canst not prevent, though it be the ruin of thy home or country, draw thee from thy proper work.

The many are heedless and slow to recognize the best, but, in the end, they tend to acquiesce in the judgment of those who have insight, making some feeble effort to appreciate what is pointed out to them as the best: and it is this that saves them from barbarism.

Without long and earnest labor it is not possible that we should make ourselves capable of rightly knowing anything whatever.

They who have tact are as careful to take no notice of what is absurd or offensive, as to show their appreciation of what is fair and reasonable.

What ministers to the physical appetites will be sought for and supplied; but institutions which have not this for their end, must further religion, philosophy, literature and art, or the world will turn from them and leave them to decay.

If religion live not in the inmost soul, it is not at all. It is our very self, that which lifts us

above the things that appear and pass away, which unites with God and unending life. Against those whose very self religion is, nor force nor ridicule nor adverse power of whatever kind can prevail.

WHEN great souls are all alive with great thoughts and emotions, they are invincible.

NOTORIETY associates one's name with transitory and trivial things: fame, with what is great and enduring.

PASSION blinds and misleads, but it is the fire which gives warmth and vigor to thought and action. The aim therefore is not to weaken it, but to bring it under the control of reason.

TRUTH is the food of the mind, love, that of the heart, and when an institution does not embody these two nutritive principles, it falls to ruin, since it can not interest or hold men, when it has not the power to satisfy their deepest and most essential needs.

TO strengthen the will, to invigorate the mind, to correct and refine the taste, to balance and confirm the judgment, and to inure the body to bear labor and pain — to this the educator devotes his thought and care.

ONLY what is long in making, long endures. The flower that blooms in an hour, fades in a day.

SEAL the lips of the dead lest they speak forbidden things, but mine thou needst not seal.

THE natural style and manner is acquired. It is art become a habit, good taste through selection.

THE man of intellectual culture knows many things, and yet little, or, if you will, nothing. He possesses insight, and surveys, as a master, the whole field of learning. He judges securely in what is essential, but he is not a catalogue of facts and dates, nor is he acquainted with the innumerable details, with which the specialists, each in his own branch, are familiar. The village gossip of history and science he has not time for, nor is he able to fathom the mystery of life and being or to know what knowing is.

WE believe in the validity of the reason as we believe in the freedom of the will, but the evidence is unsatisfactory; for the validity of the reason can be proved only by the reason, and it is its power to know things as they are which is in question.

THE world is full of beauty, but what is this to one who can not or will not see or love it?

In books there are exhaustless treasures of knowledge and wisdom, but what care those who ask only to be fed and amused?

LET thy joy give joy to others, and thy sorrows teach them courage and patience.

THE true educator suggests physical, mental and moral exercise with irresistible power. His words and influence haunt us, and we must become self-active or self-condemned.

WHATEVER is valuable owes its worth to its power to sustain and improve life. Hence what is most favorable to the highest life has the highest value. What will best help thee to completeness and perfection of life? Is it money, or position or popularity? Is it not rather thy self-activity, impelling thee to live more and more in the mind, the conscience and the heart? If this be thy conviction, why shouldst thou trouble thyself because another is richer or more widely known or in higher place than thou? Is not all this a hindrance rather than a help to the best life?

MONEY is a measure of material values, a means of accumulation, an instrument of fines and imposts, and a medium of exchange; but it can not be transmuted into wit and virtue.

THE more the universe is explained, the more unintelligible it becomes. If absurdity is not an argument for believing, it is not a sufficient reason for not believing.

THE love of pleasure is inborn — it gives potency to faith and hope, — the wellsprings of joy. It is the business of religion and education not to weaken this impulse, but to control and guide it that man may learn to find pleasure in thinking and doing the best things. Love of action is inborn — vital force must exercise itself or dwindle and perish. Here again it is the business of religion and education, not to thwart or undermine energy, but to lead men to become self-active in their spiritual being. They who combine, in this way, the love of pleasure with the love of action, are the noblest and the most useful.

AS the ignorant waste their leisure in idleness or in dissipation, so the half educated busy themselves with studies which give the soul no nourishment, no access of spiritual power, but affect only superficial interests. Hence they live in the midst of confusion, and fail to gain insight and joy.

THE essential loss is the loss of time; and notoriety, which is, at the best, a vulgar thing, always entails this loss.

RULES of grammar can not give us a mastery of language, rules of rhetoric can not make us eloquent, rules of conduct can not make us good.

TO know a thing well, one must know a thousand, and he who would rightly speak to the consciousness of the present age, must acquaint himself with the whole process of modern life and thought.

IN the race of life endurance is more important than speed.

HABIT is the deepest law of our nature. It is a second nature — it is our supreme strength or most miserable weakness.

THE aim of education as of religion is to hold the animal man in subjection to the spiritual, and we have come to understand that to weaken the body is not the way to accomplish this end. A healthy mind can hardly be found except in a healthy body, and the greater our mental and moral power, the greater our need of physical vigor and endurance.

THEY who throw the spirit of the greatest love into their work are the greatest saints and the greatest teachers.

As some ascetics have held literary studies to be vain or hurtful to the soul, so now our scientists find it difficult to tolerate the study of philosophy and letters.

Let us be happy with and through one another, for at another's expense no man may gain aught but misery.

If we would learn to know and love the best, we must do the best we know and love.

The greater the skill, the greater and more incessant the labor required, since they who approach nearest to perfection, seem to fail wholly if they fail in the least: and on this high level nothing but unremitting study and pains can maintain them.

Of the many opportunities now offered the young, that of owning the best books is most precious. For a few cents the youth can buy almost any one of the vital books. Let him begin early to collect a library. When the volumes are his own he may mark the passages that most impress him, and live with them until he learns to prize them, as one prizes old familiar things which he associates with gentle emotions and noble thoughts. Let him take what he affects, striving all the while to improve his taste, until he make himself capable of know-

ing and loving the best. If he make himself master of one vital book, he will not become a commonplace man, for the virtue of a higher life will have been infused into his own.

THE efforts of honest minds to get at truth are worthy of respect and admiration, and to treat them with contempt or indifference is vulgar — it is also foolish, for things are what God makes or permits them to be, and to dread lest some one happen upon a discovery which shall upset truth is to be idiotic.

THE wiser and stronger we grow the more we feel how indispensable and helpful is solitude.

HONEST and earnest men, if they are also scholars, are lovers of peace and silence.

IT is not safe to rely upon the indolent for anything. They will not do what they promise, and will not speak the truth.

THEY who lie at all, lie whenever it suits their purpose.

THOSE who save us from the consequences of our folly, do us a service only in exceptional cases. The law is that we learn wisdom by suffering for our sins and blunders, and not by being shielded from their penalties.

IF the teacher is wise, loving and strong, he will do and say the right things, and his pupils will obey him, as disciples follow a master.

TO view an object in the proper light we must stand away from it. The study of the classical literatures gives the aloofness which cultivates insight. In learning to live with peoples and civilizations that have long ceased to be alive, we gain a vantage point, acquire an enlargement and elevation of thought, which enable us to study with a more impartial and liberal mind the condition of the society around us.

THEY who do not think can not rightly will or do.

THE activity of great minds impels the many to more persistent efforts to achieve better things. Plato held he had only one pupil. But he was Aristotle and these two are the masters of all who know. We are so accustomed to think in millions, and to count by millions that we lose sight of the truth that One is the Creator and Lord of all, and that mankind have been and are led and governed by a few.

THE best reward of right doing is increase of the power to do right.

DOUBT is overcome not by arguing, but by doing.

IN a world in which there is much to do, and little that we can know, let us bend our wills to righteousness.

IF the eye did not transform the sun's energy, the world would not be filled with light: if the soul does not transform the divine impulses it can not become luminous with truth and love. The darkness will give way, only when we receive into ourselves and reflect the heavenly effulgence.

GOD is, life is from Him, and it is good. This is the radical faith of the heart, but the mind can not reconcile it with the facts of existence. We see but little and for a little while. Knowledge is like the lightning flash which gleams in the midst of darkness, and then leaves a deeper blackness. But we know enough to be certain that God is, that life is from Him and is good: and while this faith lives within us death and despair can not touch the soul.

WE admire the new-blown flower, but have no words of commendation for the root from which it springs.

INSPIRATION comes of habitual attention. The occasion is but an opportunity to bring forth what has been shaping itself, occulto velut arbor aevo.

SOLITUDE is unbearable for those who can not bear themselves. The vain and frivolous flee from it: but for the earnest and industrious it is the training ground where they prepare themselves for the combat of life.

HE whom injustice can not make malevolent is an accomplished man.

LAY the stress of life on the things which depend on thy free will, that finding thy good in them, thou mayst become calm, high-minded and religious.

THEY who see through the eyes of others are controlled by the will of others.

AS at the table of one by whom we are entertained it does not occur to us to ask for something that is not set before us, so at the banquet of life let us be content with what God has placed within our reach. Thou alone, O God, knowest what is good for me. Give me this, and heed not my foolish prayers.

A GENUINE book is the embodiment of a life devoted to the meditation of truth and the pursuit of virtue, and the thought of such an author lies below the surface and is hidden from vulgar eyes. It is not to be supposed that his book will at once be recognized as a vital

work. It will never the less come to be recognized and loved as a source of light and strength, of inspiration and elevation for whoever can feel its power.

BE slow to take a gift or to take a decisive step or to take offense.

IF thou art able rightly to utter true thoughts and just sentiments, think not therefore highly of thyself, since thou wast born not to speak or write eloquently, but to do worthily.

TO love is to do good to those we love.

TURN aside from the contentious. Dispute is the foe of love. Violence begets violence. Go thy way in humility and mildness, and they who hate thee shall be softened and disarmed.

THE wail of Solomon is re-echoed by all who have sought the good of life in sensual indulgence. It is not there — it is not in pleasure, luxury and splendor — it lies in loving obedience to the inner voice which cheers and consoles so long as we walk in the path of duty: and this loving obedience is possible and easy for the humble, the mild and the clean of heart. Therefore the Saviour calls them blessed.

NEITHER mental nor moral life is acquiescence and repose. If thou shouldst hold in thy mem-

ory the whole Bible, together with all the works of the Fathers and the definitions of the Councils, it would profit thee nothing, if thou didst not re-act upon it and knead it into the fibre and substance of thy spiritual being.

EFFORT, effort without end — this is the law of our being. We may not rest even in God, for His infinite perfections draw us ever on to new efforts to fathom their meaning and beauty.

AS we spare no pains to get a knowledge of nature that it may be subdued to the mind and uses of man, let us spare none to bring our own lower nature into subjection to reason and conscience.

HUMAN life is the soul's outreaching to something better than it has attained; and when we get insight we perceive that what the soul yearns for is as close to it as its own being. The aim and end, pointed to alike by faith and reason, is not to gain possession of anything whatever, but to become pure, gentle, loving and wise, that we may awaken to the consciousness of God's presence.

THE will, like the mind, is developed by its own activity. By willing we become more able to will, as by doing we become more able to do. But will to be genuine must be will to do definite

things, at definite times, in definite ways. It must come to the point, face the danger or the obstacle again and again, until by courage and perseverance the task is accomplished. Action is its element and when it is allowed to lie passive, its vigor is lost.

THE simplest rule for the upbuilding of character is to do in the right spirit the hundred little things which make up our daily life, and to accept bravely whatever happens.

THEY who do not live by the labor of their hands, will, if they are not ignoble, strive in every way to go to the help of those by the labor of whose hands they live.

THE prayers of all who in the midst of darkness and sin, yearn for light and purity, ascend to God and are heard of Him.

SERIOUSNESS is wisdom's sister: for we are not wise when life seems to us but mirth and delight. They alone become conscious of its meaning and worth, who feel that it is awful as eternity, mysterious as God; that it is a conflict where the soul hangs between infinite being and mere nothingness.

IF thou find truth and love in thyself, thou shalt be able to discover them also in the lives of thy fellows.

LOVE is the soul's mirror. In presence of the beloved it is brought face to face with itself, transformed and deified.

UNDERSTAND that there can be no great good for thee unless years of effort and discipline have made thee good.

ONE who is blind, deaf and dumb may live to a ripe old age, but if all were blind, deaf and dumb, mankind would quickly perish. Hence the senses, though not necessary to the life of the individual, are so to that of the race. Since they are the indispensable means of its preservation and culture, it is the duty of individuals to use them not merely for their own profit and delight, but for the general good. Teach thyself therefore so to see, hear and speak, that thou mayst be a benefactor.

HONESTY is the best policy, because an honest man, whether or not he get money or position, is a true man. In poverty, he is rich; in prison, he is free. Whatever his outward fate and fortune, failure and disgrace can not touch him.

FEAR, anxiety and worry come of lack of life, and they enfeeble the little we have.

TO live is to acquire habits, and unless we fashion ourselves to virtue, we become the slaves of vice.

NOTHING fills up time like idleness. The part of life it wastes would be sufficient to make any of us wise and good.

THE end of education, as of religion, is the formation of a moral personality, by the union of faith and reason, with an awakened conscience and a steadfast will.

GREAT minds receive the influence of great minds, and they are often most original in making their own that which they have borrowed. Dante compels into his service all that was known in his day, Shakspeare takes whatever suits his purpose, St. Augustin is inspired by Plato, St. Thomas is the disciple of Aristotle. There is in living minds a circulation of ideas, as in living bodies there is a circulation of material substances.

THE common man is impelled and controlled by interests; the superior, by ideas.

THE will — the one thing it is most important to educate — we neglect.

LET truth serve love, and love fulfil itself in joy.

THE beautiful is a symbol of the good, and there is an intimate relation between good taste and good life.

PLACE before thyself the ideal of perfection, not that of happiness, for by doing what makes thee wiser and better, thou shalt find the peace and joy in which happiness consists.

RESPECT the human in thyself, for it is divine, and is outraged by lying, deceit, cruelty, injustice and sensuality.

TO follow Christ is the supreme law of Christians; and his life is so simple, his conduct so plain, his teaching so reasonable, that the humblest need find little difficulty in understanding what following him means. But instead of setting themselves to accomplish this task, they have abandoned themselves to disputes, quarrels, contentions, revilings and persecutions. The one thing the Saviour asked them to learn of him — that he is mild and meek,— is the one thing they have been most unwilling or most unable to learn. The radical fault is lack of love, and right beliefs are held in vain, when the spirit is harsh and bitter.

THE deepest love is silent, the deepest faith is dumb.

THEY alone know truly whose knowledge is an impulse to life and action.

RENOUNCE thy apparent self, and thou shalt find thy divine self. If thou wouldst know the

depth and power of religion, thou must withdraw into thy inner being, and live where God may be felt and known and loved. If thy faith is but a story which thou hast heard and remembered, it is a vain thing, not a life-sustaining and life-transforming influence. If thou believest in Christ cherish him in thy heart, minister to him with pure thoughts and gentle services. If the temple of thy soul is filled with light, its radiance and warmth will spread to other souls.

HE who knows his ignorance, sin and wretchedness is less ignorant and miserable than he from whom they are concealed.

HE who listens to flatterers will come to receive truth about himself as one takes a nauseous drug, and lies as one drinks delicious wine. "As a wolf resembles a dog," says Sir Walter Raleigh, "so does a flatterer a friend."

THE value of pleasure is determined by the kind of activity which produces it. The highest springs from the exercise of the noblest faculties.

WHEN pleasure is made a business, it ceases to be pleasure.

PHILOSOPHY which springs from the ever active desire for truth reaches its most perfect

expression in religion and humanity, in the principle that the soul finds itself only in loving God and all men.

IT is not hard to know what we ought to do. The difficulty lies in the doing. Waste not thy time then with theories, but turn thy whole heart to right action. Thus only shalt thou come to peace and insight.

GRATITUDE is debt — therefore a bond, a burden one would wish to untie and shake off, and the simplest way is to forget, to ignore or deny the obligation.

WORK, mental or manual, is the means whereby attention is compelled, it is the instrument of all knowledge and virtue, the root whence all excellence springs.

MORAL education is the development of individuality, and individuality can not be developed by formulas and mechanical processes: it is the work of the master who brings to his task a genuine and loving interest in the individual.

IF it is not possible to be more than man, it is possible not to be less.

HE who loves but himself is not the only egoist: he also is one who loves but his family or his business or his nation. To escape the

narrow circle of selfish interests our thoughts must rise to God and our sympathies become coextensive with the divine will.

THE growth of the higher self leads to self-denial and self-conquest. The more really one becomes a person, the more clearly does he perceive that the end of life is union with the divine Person. The more perfectly he fulfils the moral law, the less his conceit.

SEEK not what gives momentary pleasure, but what brings permanent joy, not what appeals to the senses, but what refreshes the soul.

IN the higher races childhood and youth continue longest. The young reach maturity soonest in the tropics and the arctic zone. They who ripen slowly not only bear the richest fruit, but their lives are filled with the purest and most enduring pleasures.

TO love the perfection with which we do our work, or the company of those with whom we work, is the secret of learning to love the work itself.

WHAT purifies the heart refines language, and hence cultivated and nobleminded women speak the mother tongue with the greatest purity.

THEY who are forced to steal the time they give to reading, will find, if they choose the right kind of books, double profit and delight.

THE tendency to explain every thing weakens the sense of the sublime, of wonder and awe, the source of our most exalted emotions and pleasures.

LASTING changes in the social organism are wrought by ideas, and ideas spread slowly from mind to mind through centuries.

FAITH loves miracles, and love finds wonders natural.

THE lion, it is now said, is a coward, but this is incredible, since nothing but courage could have developed such strength.

BY speaking as we think, we learn to think what we speak.

THEY alone do enough, who keep doing.

"IN striving," says Kant, "to reconcile the greatest minds with one another and with Truth, we strive to bring reason into harmony with itself."

KNOW that all existence, all energy, all life, is from God and centers in Him. Losing sight of the mysteries and contradictions, live in the Eternal Will, in whom they are subsumed and transformed into a divine harmony.

LOOK away from thyself to thy family, thy friends, thy country, to God and mankind, for so only canst thou learn to know and feel thyself.

MAKE a beginning, however difficult or disagreeable the task, and thou shalt end by finding it easy and pleasant.

AS the hero who refuses to recognize that he is beaten, wrings victory from defeat, so, in every sphere of action, battles are won by those, who, heedless of what discourages, keep hoping and struggling.

IF thou wouldst help others deal with them as though they were what they should be; if thou wouldst improve thyself, try to think, feel and act as the well, the wise and the good think, feel and act. The resolute turning from one's ills is often all that is needed to overcome them.

ACCUSTOM thyself to look to thyself for help, and this thou shalt find the easier the more closely thou holdest to God.

INSTEAD of saying that a gentleman is one who never gives pain, it were less untrue to say that a gentleman necessarily gives pain, — pain to liars, cowards, hypocrites, Mammonites and sensualists, to whoever is false or base or cruel:

for the first requisite of a gentleman is to be true, brave and noble, and to be therefore a rebuke and scandal to venal and vulgar souls.

QUACKS and nostrums relieve innumerable patients, not because they have skill or efficacy, but because they are presented to them in a way which wins their confidence and persuades them they shall be made whole. Hopefulness is a great physician.

THE child falls and is about to cry, when the mother lifts him in her arms and with her cheering voice and soothing hand, makes him believe he is not hurt. Is not this the sum of what we are able to do to console and comfort one another? We say it is nothing, it is what happens to every one, it will pass, and the sympathy rather than the words helps to deaden the pain. While there are some who love us, we can endure much.

THE heart of youth throbs in the bosom of the future and its life-current bears the seed of richer harvests than have ever been garnered. O fathers and mothers, O teachers and ministers of God, be mindful that in your hands lie the issues of life and death, that to you are committed the highest and holiest hopes of the race.

I SHOULD be willing to continue to live, if for nothing else, that I might keep hoping that the people will at last choose as their governors and lawmakers, wise, brave, just and enlightened men, wholly incapable of preferring private gain to the public welfare. Would they not long since have risen to this virtue had not ignorance and sensuality been fostered in them by those who have held authority? At the close of the nineteenth and the opening of the twentieth century, the world is dominated by two forms of power,—the power of money and the power of the many. Can it be possible that the people who in the past have been the instruments and servants of every kind of tyranny, shall become resigned to serve as slaves in the modern temple of Mammon?

THEY who have riches and health may still be wretched, but the loving and pure of heart are never without joy and consolation.

ONE of the pleasures of travel is appetite. It is a delightful sensation because it is associated with childhood and youth, with rambles through green fields, amid the blossoming of spring, when all young things are hungry for life; of courses through the many-tinted woods of autumn, when nature's store for all that live has been garnered or is ready for the gatherer: Or it

brings to memory the deep and limpid pools where in the heat of summer swimmers disport themselves or the glistening surfaces crystallized by winter's breath, where glad hearts glide on the smooth steel, unconscious of time's passage. Hunger gives zest not to the life of the young alone, but to that of all brave toilers, whose lot were else too hard. Appetite and sleep are the riches of children and the poor.

ALL genuine pleasure is associated with a sense of health and vigor. Appetite is a sign of health and its satisfaction gives pleasure. The wish to ride or walk in the fresh air is a mark of vigor, and the exercise gives pleasure. Right doing is proof of skill, faculty, genius, virtue — all forms of power; and good work, whether the poet's, the painter's, the plowman's, the orator's, the sage's or the saint's gives pleasure.

THE Hesperides! O where
Are they sweet friends of mine?
Where the life of man is fair
And his thought and love divine.

WHEN I would woo sleep, I recall pleasant and peaceful scenes. I fancy myself stretched in a hammock, in the veranda of a house that stands in a wooded park. The placid waters of a clear stream close by seem hardly to flow. At intervals a fish leaps forth and falls back

with a gentle plash, leaving all silent again. Farther on are well shaded pastures where the cattle graze or lie deep breathing beneath the trees. A flock of sheep crop the grass, moving, yet scarce appearing to move. Amid the fragrant clover the bumblebees fly drowsily, and the honeybees, laden with sweets, still ply their task among the appleblossoms, or reel half-drunken, toward the hive. From out the elms the ring doves coo: the calves are bunched on velvety beds; and the pigs fall asleep sucking the patient sow. Far away the hills are wrapped in slumber, and amidst all this restful world, I, without knowing it, am borne on downy wings, to spheres where consciousness ceases. A hundred times, when obtrusive thoughts would keep me awake, I have called up these scenes, and a hundred times, they have soothed me to sleep. The effect may be partly due to their association with my childhood, with days when sleep was deep as life, sweet as fresh water to thirsty travellers, whether I lay in the cool shade of maple groves, or under the cottage roof on whose shingles the raindrops played soft lullabies.

NAPOLEON believed in his star, in a literal sense. "Do you see it there?" he said in 1806 to General Rapp, who had surprised him in one

of his thoughtful moods; and as Rapp saw nothing, the Emperor exclaimed: "What, do you not see it? It is my star — it is gleaming before your eyes — it has never forsaken me — I see it on all the great occasions of my life." He spoke in a similar way to Cardinal Fesch, his uncle, in 1811. It was this hallucination, if so it should be called, which helped to confirm him in his superhuman faith in himself and in his destiny, enabling him often to conquer because he felt he was invincible. It is the faith that makes all things seem possible, and to it he owed something of his power of fascination, of the hypnotic influence he exerted upon his soldiers, who when he was present, faced all the terrors of death, as light-hearted as children, who show their prowess before those they admire and love. This self-confidence, this all-conquering conviction, is found, in a measure, in all the greatest men, in poets and orators, as in warriors and rulers.

THE more religious and the more cultivated a man is the more difficult it is to make him an enemy: for knowing the blindness and the weakness of human nature he is slow to anger and quick to pardon.

NATURE is indifferent to human weal and woe. She gives strength to the murderer's

hand as to that of the mother who soothes her child. In man also this indifference is enrooted, and it is only when he rises above nature that he becomes good, just and helpful.

As no one knows himself, so no one knows his country or his age. The self-love which blinds us to our faults, perturbs the view of whatever we identify ourselves with.

Nothing but right doing gives purer joy than the clear perception of moral truth.

Be a worker in the cause of human progress or thou shalt be cast aside and wholly forgotten.

Culture must make us more virtuous, or it is not culture.

If we go deep enough we find order in the material universe, in spite of apparent confusion; and if we rise high enough we see the seeming oppositions of faith and knowledge blend into concord.

Whoever consecrates his life to truth and goodness labors for the general welfare.

What we find difficult is so only because we lack knowledge, courage and skill.

To be a person is to be the highest form of being we can know, and we attribute person-

ality to God, not because the word adequately expresses His being, which is ineffable, but because there is no other word which expresses it so well. To hold that He is less than a person is atheism, but to love Him as infinitely more excellent than anything we can know or utter is to worship Him in spirit and in truth.

WE can not know the future and yet we know that we shall die: we cannot comprehend God, and yet we know that He is, that He is the best, the beginning and the end, the all in all.

THE atoms of which our bodies are composed were once star dust, vibrating, attracting, repelling, in remotest space, passing through myriad transformations, to be woven, after the lapse of eons, into a vesture of the soul, wherein it appears for a day, to wonder, to dream and to love; then to vanish utterly from the Universe of visible things, to dwell with immortal spirits forevermore.

THOSE whose countenances have been illumined by the aureole of glory, find all other things insipid, for nothing but heroic virtue can give such pure delight as the testimony of the wisest and best to one's surpassing worth. It is a pledge that he shall abide on earth as a memory and influence, it is a foretaste of immortal life.

EXAMPLE in the great is so potent an influence that it easily leads to imitation even in what is base or infamous.

DECAY of language and literature is, at bottom, decay of life in the people whose language and literature it is.

LANGUAGE should be pure, noble and graceful, as the body should be so: for both are vestures of the Soul.

IF there are but few who interest thee, why shouldst thou be disappointed if but few find thee interesting? Thou wouldst not, if thou couldst, write the books the millions read, nor will they read such as thou writest: or if so, the wise will not.

THE motto — truth is mighty and will prevail — applies to whatever may be verified by physical experiment: but in the moral world, prejudices, interests and passions hold such sway that it seems probable that the reign of error shall endure as long as the race of man.

THE influence of the Christian religion on woman is stronger than on man. She is more faithful to its spirit and teachings, and it has cultivated in her the womanly virtues in a higher degree than it has cultivated the virile virtues in man.

OUR thoughts of heaven are dreams. We can no more know what it is than we can fathom God's being. Let us so live as to fit ourselves for the highest life, and leave the rest to the Highest.

THE more sensitive the mind is to appeals to the nobler passions, the higher are we exalted above a merely animal existence: and we should therefore accustom the young to respond to the solicitations of the diviner love which is symbolized by religion, home and country.

THE eye is the great despot. Helpless as worshippers of Juggernath we lie prostrate in the world of visible things, unconscious that what we see is but a vesture of the Eternal.

WHATEVER thou think of thy knowledge thou canst never believe thy virtue sufficient: and it is thy virtue which constitutes thy proper worth.

EDUCATION is little else than the continuous methodical suggestion of what is true, useful and good, to the end that the pupil be brought under its influence and permit it to mould his life. It is by means of suggestion that the teacher is able to make him feel that he is a free agent, that it lies in his power to become

other and nobler than he is, and that it is his duty as it is his privilege to develop in himself a diviner kind of consciousness which alone makes truer knowledge and purer love possible. Persuade him that he has ability, and he will labor to justify your opinion of him; but if the master discourage him he loses self-confidence and ceases to make effort.

WHOEVER comes to thee, whether to cheer or to sadden, receive him as one sent for thy improvement.

THE death of those we love cries to us, like a voice from heaven, that our home is in invisible worlds. In the gloom that gathers about the tomb, the eternal truths shine like fixed stars.

INSTRUCTION is various, but education should be the same for all, since the wise and good are so everywhere.

ONE man, who is an educator, at the head of a school, will make the institution efficient: and without such a principal even the best teachers can do but fragmentary work.

THE troubles of life are largely imaginary, and by refusing to entertain them, we may escape most of them, as we may avoid much disappointment and bitterness of soul by learn-

ing to understand how little necessary to our joy and peace are the things the multitude most desire and seek.

IT is the gentle mind that makes the gentleman.

PHILOSOPHY seems vain to those into whose souls it has not deeply sunk, with the fiber of whose minds it has not interfused itself, giving a higher and diviner meaning to all their thoughts and aims.

THE love of letters requires assiduous cultivation, for unless study become a habit, the mind sinks into somnolence.

SINCE the mass of mankind are too ignorant or too indolent to think seriously, if majorities are right it is by accident.

THE end of education is to teach men to find pleasure in the best things.

ONE true poem or even a single noble thought rightly expressed will keep thy name alive longer than monuments of granite or bronze.

PATIENCE is capacity to bear, to bear work and to bear pain: and it is only by faithful exercise of this capacity that character and mind can be formed and cultivated.

WHOM little things occupy and keep busy, are little men.

FALSE sayings, such as — it is impossible to be honest and to make a living — commend themselves only to the weak and incompetent.

NEXT to lying the worst vice is cowardice. It is distrust of God, doubt of the Omnipotence of truth and justice: and hence one of the great ends of education is to make brave men and women, for only the brave are wise and helpful.

NOT by hearing eloquent men, or by visiting foreign lands or by studying noble monuments shall we come to insight, which they alone attain who live with their own minds, and make the Godward ascent from their own hearts.

WHAT precious gifts have been wasted in setting forth and commending what men can never genuinely accept or love.

DEFECTS and minor faults are the cause of three fourths of human misery.

WHERE there is no sympathy there is no insight.

ATTITUDES, like speech, express thoughts and moods. It is as impossible to pray, with hands

in the pocket, as to utter coarse words in the presence of those we love.

> If great thy purpose, though thou fail,
> Thy life is not without avail.

What patient thought and tireless labor will not teach thee, be content to be ignorant of: for what persistent effort can not make plain, God does not will thou shouldst know.

Quickness and facility easily become insuperable obstacles to the best work.

Man needs other things than truth, for truth plainly recognized, imposes itself, and leaves him cold and unmoved. It can not sustain enthusiasm, the child of faith and love, the power by which the heroic mood is begotten in the Soul.

The end of learning is improvement of life.

The youth may easily throw his whole soul into whatever strongly allures him; but if the mature man is to be whole-souled in anything, he must draw nourishment and heart from the consciousness that he lives in and with God.

Pursuits breed habits, and they who follow after truth and love, are gradually transformed into their essence.

## IV

HE who contemplates the course of human life on earth — the long ages during which man lived almost like the brute, ignorant, cruel, helpless, exposed to the destructive forces of nature, of whose laws he knew nothing, perishing with stupid indifference from cold, hunger and disease, from the rage of his fellows and the fury of beasts of prey — the centuries of barbarism when he gathered into hordes, that wandered aimlessly, destroying and destroyed — the uncertain march of civilization, appearing in small isolated states, which soon fell to ruin from internal dissensions and outward violence; or widening through wars of conquest into empires to be overthrown by lawless ambition or undermined by greed and sensuality — he who goes on to consider the modern world with its unrest and uncertainty, its lack of faith and hope, its hypocrisy and cant; the poverty and wretchedness of the multitude, the indifference and selfishness of the few; the sacrifice of innumerable individuals to mechanical and material ends, involving the degradation of the masses, and the loss of the

priceless possessions of the mind and heart — he who recalls and meditates all this will not find it hard to pass lightly over his private wrongs and misfortunes. In the presence of the race, its countless millions, its ephemeral generations, given over to want and misery, he feels that he with his little weight of care and sorrow, sinks into nothingness. But if he ask himself the meaning of this worldwide woe and tragedy, he finds no reply unless he bend the ear to low whisperings of faith, which bids him believe that out of the boundless woe, good shall emerge, since all is from God, and He is good; and if this faith is enrooted in his soul, he will learn to convert evil into the means of richer and nobler life.

IF we but learn to see and reflect rightly, misfortunes and terrors will for the most part vanish or be converted into opportunities of wisdom and virtue. From the wicked the wise learn most precious truth. Shall you then, like the vulgar, turn from the best teachers and suffer yourself to be made harsh or despondent, by what God permits that you may become gentle and strong?

PUT away forebodings and all unhappy thoughts, and thou shalt escape half the worry of life. What the future shall be no one can

know. Let us believe that it shall be pleasant and full of good.

NEITHER the hearing nor the reading of many words will change thy nature, but the assiduous meditation of truth will fill thy soul with light and love.

THROUGH self-activity alone can freedom be attained: around the indolent and idle bonds are fatally woven.

THE wise reader seeks what will nourish his soul; the foolish reads for distraction or because he finds nothing else to interest him.

GREAT souls hide their sorrows, unless they feel that the revelation will give wisdom and consolation to others.

WHEN Napoleon asked Madam Campan what is the chief requisite in a system of education, she replied — Mothers.

ARISTIPPUS, when a father inquired how much he would ask for teaching his son, said: a thousand drachmas. Hercules! exclaimed the father, what a price — for so much I can buy a slave. Do so, replied the philosopher, and thou shalt have two — thy son and him thou buyest.

HERBERT SPENCER, who is fond of billiards, finding only a young stranger in his club, invited him to take a cue. The first game his opponent played indifferently well — the second he won without giving the philosopher a shot, who taking his hat, said not without disgust: Young man, in games of this kind a moderate degree of skill is commendable, but such as yours is proof of a misspent youth.

VIRTUE may be learned, is the aphorism in which Socrates sums his moral teaching; and the means, he affirms, whereby it may be acquired are instruction and practice.

THE more noiselessly the machine runs, the less the wear; the more silently a man works, the less the waste of power.

LOVE is bold and lightly thrusts ceremony aside. It begets familiarity and will not take the great man seriously. Hence the ablest men thrown habitually into the company of those who love them either sink into indolence or make themselves disagreeable.

THE ploughman knows how many acres he shall upturn from dawn to sunset: but the thinker knows not what a day may bring forth.

BUT a little while the sage and the saint remain with us, and it may be well that we know

them not while they are busy with their God-given tasks.

HOUSES and fields in which we lived and played in childhood and youth with those we loved, grow to be part of our being. The sight of them in later years touches us with mystic charm. It is like a vision from beyond the tomb or a memory of a lost Paradise. But little by little their power over us grows less and the light that falls on them becomes more like the common day. Their sacredness diminishes, their beauty fades. The young birds have flown, the old are dead, the leaves and blossoms have fallen and but the empty nest is left among the naked boughs; and looking on the desolation we feel that we have no abiding place on earth, since the home itself loses its consecration.

IF thou wish to do a favor which shall have full worth and charm, do it for thy own pleasure, because it is thy nature to do what is generous.

THY concern is with what thou believest, lovest and dost, not with what others may think of thee and thy work.

WHEN I fall asleep, time and place cease to exist for me. Days, weeks and years are alike —are neither short nor long. With the loss of

consciousness I lose the stars, the mountains, the oceans, men and their cities. My own joys and sorrows, my successes and failures sink into nothingness. Naught that concerned me concerns me longer. Thus shall it be, if I regard this life alone, when I am dead. And since life is but a day, the evening comes apace, the shadows lengthen, the tapers are lit, and it is time to draw the curtains and fall asleep. But if there be anything of me which death can not touch, it is to this I should look, since what he can take, he will take quickly, and it is light and unsubstantial.

WORDS can make us afraid, like the eternal silence of infinite space, bringing as they may, too sensibly before us the awful mystery of life and death, enacting like great players, our own agony, as the soul hangs midway between God and the abyss, to rise or sink forever.

SINCERITY is a mark of strong souls.

WE may forgive those who bore us, but not those who find that we are bores.

IT is easier to have contempt for money, than to use it wisely.

MY acquaintances tell me of one I know that he is in good circumstances: but I care little

for his circumstances and would learn how it is with himself.

WHATEVER happen in the circumstances of thy life hold fast to divine faith and serene thoughts.

MEN who have done great and memorable feats may be made miserable by failure in trifles.

THE multitude must needs do hard work to provide food, clothing and shelter; but it costs little to cherish high thoughts and aims, which are the light and sustenance of right life.

THOU wouldst, if thou couldst: nay, thou couldst, if thou wouldst.

AS they are the bravest who require no witnesses to their deeds of daring, so they are the best who do right without thinking whether or not it shall be known.

THE world of truth is boundless, and the earnest seeker may always hope to find therein new and precious things.

IF thy wisdom help not thyself it will profit no one.

TRUST to counsel rather than to force, for it can do mightier and better things.

THOU mayst as well expect to fly without wings as to grow wise without meditation.

WHILE we deliberate, opportunity takes flight.

ENVY is a more subtle and enduring passion than hate. It is also more contemptible.

TRUTH hovers about the thoughtful and smiles on them unawares.

SHUN pleasure. Its price is pain and it makes one an exile from high thoughts and noble deeds.

HE alone is happy who drinks from a fountain of joy that wells within his own bosom.

WE are all ungrateful to those from whom we receive the highest and holiest gifts.

ABLE men seldom find ingrates, because we are seldom ungrateful to those who have power still to help us.

PLEASANT is the company of those who encourage us to talk of ourselves.

KNOW the things thy ability makes possible for thee, and in so far as they are desirable, have the courage and the industry to accomplish them.

WHEN the struggle and the strife have died away, it is always plain that the true patriots were not the partisans.

THEY who are capable of serious affairs, do not find it difficult to keep secrets.

WHEN Juliet argues that there is nothing in a name, she speaks not as a philosopher, but as a lover, and all lovers are sophists. There is potency in a name, and a great name often persuades when logic would fail. There is magic in words. They have power, the proverb notwithstanding, not only to break bones, but to upset states and whatever else man builds. They are souls that have taken wings to fly forth to do battle for God or devils.

LET thy fears be for the future. The present is for action, and fear blinds and paralyzes. The frightened rush madly into dangers which a moment's reflection would show them how to avoid.

HE who has no confidence in himself, has none in others.

SO long as a man thinks, he loves his life, finding delight in the exercise of its highest and most spiritual power: but they who have never learned to think or who have ceased to think, easily yield to despondency and suffer themselves to drift almost without regret or struggle into the sleep of death, the diviner part of life having already perished within them.

SELF-COMPLACENCY is a mood of the vulgar.

COWARDS are cruel and the brave are merciful. Hence God is love and patience and helpfulness.

To be free from envy is the mark of great minds and true lovers of God.

WE are able to do and bear what practice and habit have made us able to do and bear.

THOSE who have genuine worth are esteemed by others more than they esteem themselves. It is only pretenders who complain of lack of appreciation, while real men, thinking modestly of themselves, are content with the recognition they receive.

CHILDREN are apes, and the first duty of parents and teachers is so to live and act that imitation becomes a blessing.

WE are so eager to hear of the misfortunes of our fellowmen, especially of their sins and crimes, that we can not but think this perverse curiosity serves some good purpose. The fact that when we fail or suffer ourselves to be carried away by evil passions, we set ourselves up as targets for the slings of all men ought to teach us wisdom, even if it give not strength which can come only of our own good-will and the help of God.

IT is a wholesome and joyful thing, when one is young, to walk in the light of high ideals: but the ideals of youth are, at the best, unsubstantial, and it is only when one has striven, suffered and labored for years, that he is made capable of endowing them with reality and life.

PASS not thy life in seeking a livelihood, lest in the end thou find thou hast not lived at all.

IF thou wouldst live for thyself, live for thy children, parents, friends, country, God.

ALL have leisure who will.

THE young are more compassionate and generous than the old; and among the old men are more compassionate than women.

THE knowledge that puffeth is superficial and unreal, such as St. Paul found among the Greek sophists: true knowledge humbleth and maketh devout.

HE who gives of his very self, receives more than he gives.

WHOEVER loves truth loves minds, and is impelled to sow in them the life-bearing germs.

LET us admire and love all generous souls, who strive to purify themselves and to be of help to others, who with tireless diligence move for-

ward, neither halting themselves, nor throwing obstacles in the way of their fellows who seek to advance.

IF life were good for the evil, it would itself be evil.

MAN is man in virtue of the universal life, of which he partakes. His education therefore must ceaselessly dip into this universality. Special, bestial — is a maxim of the schools. It is only when we act in the light of moral and religious ideals that we are made aware of the absolute worth of life.

WISDOM does not come by chance.

THE foolish hear the wise in vain.

NOTHING is sweeter than the light of truth; but the truth which gives the fullest sense of life, is religious and moral.

THE incompetent easily grow malevolent.

IN public affairs weak heads have wrought more ruin than wicked hearts.

HE persuades best who compels us to turn back upon ourselves, and find in our own bosoms the evidence of the truths he utters.

LET not another's better make thy good less.

FAVOR follows fortune.

IF for a little while even, a living mind be deprived of thoughts that touch the inner sources of life, he is like one bewildered and astray, without food or friends.

PRAISE loses its flavor as quickly as the bloom its freshness. When we have ceased to do things worthy of commendation, it sounds like mockery to be told of past achievements; for what we have done is like flower or fruit broken from the stem, and now forever separate from the life-current by which it was created.

IT is natural to despise those who court us, for they are beggars who need not beg.

MEDITATE the evil men say of thee; thou shalt find in it a well of wisdom.

HE alone is genuinely great who inspires a noble faith and courage in a few, or who lifts thousands to higher planes of thought and love.

THEY who admire and reverence noble and heroic men are akin to them.

TO continue to please one must have a variety of gifts which custom can not stale; must like the fairest trees still bud and blossom even while their boughs are pendent with ripe golden fruit.

FRIENDSHIP is like fresh water; love, like sparkling wine. We can live without wine, but not without water.

THEY who are unable to forgive have lost the power to love.

IN youth passion leads us astray, and when we are no longer young we suffer ourselves to be overcome by indifference and discouragement.

THOSE whom we wish to please must not see that they bore us.

THE surest way to cultivate taste is to make one's life pure and high.

NO one is supremely great who has not wrought his whole endowment into faculty.

THE able have no desire to appear to be so, and this is part of their ability.

ONE is ashamed to appear in rags; but tattered speech is more disgraceful, for it is a more certain indication of a mind made up of shreds and patches.

WHEN an individual or a people has put forth supreme efforts and won immortal victories, then watchfulness is most necessary, for then degeneracy is easiest.

THE greatest miseries, the only unmitigated ills, are those our sins and follies bring upon us.

STILL propose and urge the best things, not doubting but some one will hearken to thee.

SUFFER not age to rob thee of ability to think and act wisely. Let others believe thy life is declining, but do thou still turn thy face to the dawn.

WHEN high motives impel us, we are not only made high, but the beauty and goodness of life is more and more revealed to us.

MERE self-love should be sufficient to make one gentle, clement and amiable.

WHAT the educator most needs is the love of excellence, faith in life and in the means whereby it is purified and enriched. He must also be a man of peace, one who lives in the serene air of calm thoughts and chaste desires, far from the strife of parties and the contentious spirit of petty natures; — not a faultfinder, but an inspirer, a revealer of higher worlds, where the soul may dwell with God and immortal things.

NEWSPAPERS and magazines are now put into the hands of our collegians and seminarians, and between these and the grinning skeletons of textbooks they fare badly. Periodical litera-

ture, to take a favorable view, lacks seriousness, and it awakens doubts it does not settle. A principal aim of education is to give students a taste for literature, for the books of life and power, and to accomplish this, it is necessary that their minds be held aloof from the babblement and discussions of the hour, that they may accustom themselves to take interest in the words and deeds of the greatest men, and so make themselves able and worthy to shape a larger and nobler future; but if their hours of leisure are spent over journals and reviews, they will, in later years, become the helpless victims of the newspaper habit.

If science were nothing more than the best means of teaching the love of the simple fact, the indispensable need of verification, of careful and accurate observation and statement, its value would be of the highest order.

The mind is awakened to consciousness by etheric and atmospheric vibrations, which it transforms into light and sound, shapes into images and words, wherein it sees and feels itself. Thus the air which feeds the fire of life, diffuses light and propagates sound also lends to the soul the element from which it evolves language, its mightiest instrument and most perfect symbol.

AN educated man knows things, and he knows also to reason and write of them. The first is the more important, but it is the business of a life-time: the second is also necessary, and if it is not learned at school, it will hardly be acquired at all.

HOW pleasant it is to do better than one is thought capable of doing.

FORMULAS readily become substitutes for the truths they embody, as concepts take the place of intuitions.

TO set the higher motives to work, the teacher must touch the soul of his pupil, must make him feel that he belongs to a divine order. Thus shall he awaken him to self-respect, and inspire him with a love of excellence: and when he perceives that his efforts give pleasure to the master, he is impelled to new exertions, especially if the master himself is noble and self-active.

BREAK not the will of the young, but guide it to right ends.

A PEOPLE'S ideals and methods of culture determine its position in the world and in history.

EDUCATION is the most difficult of arts — ars artium regimen animarum — and so long as men

imagine that a little knowledge, a little skill, is all that is required to make a teacher so long shall our schools fail to contribute in any real way to our progress.

IT is only when reason lifts us to the conception of duty and law that we become moral beings.

SOULS, like bodies, impregnate one another. A great teacher scatters germs which become principles of richer life for his disciples and for the world.

IF no one love thee, remember that loving, not being loved, makes us human, makes us wise and strong.

TEACH thyself to believe that thou hast the right to receive good from others only in as much as thou art their benefactor.

LET the teacher look for the cause of his failure in himself, and not in his pupils; for it is generally found in himself, and it is more fruitful to strive to correct one's self than to find fault with others.

STUDY and treat each pupil with as much care as a skillful and conscientious physician diagnoses and follows a case of illness, when he feels the life of the patient is at stake.

TO read is to think, and they who have not learned this simple truth, read to little purpose. Books are a living power only for those whom culture has made capable of reading themselves into and out of the mind of the author.

WHERE there is wonder, admiration and awe, knowledge and love will grow.

WOMEN are the most faithful disciples of great teachers. "Whatever the reason may be," says Goethe, "a man of real importance gathers round him a seraglio of a more or less religious, moral and esthetic character."

WE are in the best school when we have learned to convert the daily happenings and work into means of education.

THEY who make no ventures make no progress.

HOW much thought, love and high human endeavor, wealth with its luxury and ennui extinguishes: and whom it does not stifle, it petrifies.

A NEW thought comes like a fresh creation of God, as fair and fragrant as a flower blooming. It is aglow with light sifted through the plumes of angels' wings.

LET us pardon the young their vanity and conceit. Time will correct them; and, alas! who of us, if he were wholly free from this weakness, could still take delight in life?

TO be wholesome and vigorous, to be adapted to the environment created by parental love, and the innocence and trustfulness of children, the morality of the home must be suffused with the glow and fervor of religious faith — it must be piety.

IF thy gifts are real they will suffice for thy contentment and joy: if they are not genuine, the praise of thousands could do thee no good.

WE may recall thoughts, but feeling is not subject to our bidding. In the soul of genius, however, emotion, once awakened, seems never wholly to cease to thrill, and the poet's best inspiration comes to him not at the moment when he is impressed by what is beautiful or sublime, but when his imagination works upon memories of things that have passed away.

UNDER the guidance of a true master the pupil feels not that he receives, but that he discovers.

WHEREVER the thought of self enters, the thrill of pure joy dies away.

THE child is the Symbol and Embodiment of hope, and since hope is most alive in the noblest souls, they more than others are drawn to love and study children.

SINCE man's nature is complex we think of his endowments as high or low; but it is an error to imagine that anything that helps to make a man can be low, or that the educator may aim at anything less than to bring forth the whole man, striving all the while to give reason control of the other powers.

GROWTH is transformation as well as increase; and what the youth promises is found to be in the man something different and generally something inferior.

HOW shall one who prefers wine and cards to thought and love become wise or noble?

WATCH children at play — the listless lose now, and later in the game of life as well.

HE who knows how to govern may command, but not argue.

IF my friend fall short of what I believed him to be, I gain a deeper conviction that God alone is the aim and end of life.

FOR the most fortunate, if three or four were dead, the world would be empty; though, such

is our weakness, it might, like a cistern, be filled again.

IF a masterpiece fail to excite thy enthusiasm, thou hast not rightly seen or understood it.

THE most inspiring sight in Nature is a beautiful sunrise, but they who behold it day by day are not shot through and through with the thrill of a world awakening from the darkness and silence of death to the light and jubilation of life.

ONE'S work is the best company.

"THE history of knowledge," says Goethe, "is a great fugue, in which the voices of the nations, one after the other, are heard." America's day has not yet come. Let us so love and strive that when the time-spirit shall draw the stop for us on the great organ, a note may break forth to which the whole world will listen and be thankful.

GOD works in the higher individuals and races to draw the lower upward to Himself.

TO do right is the essential thing: it is important however that it be done with grace and decency.

WHEN children quarrel over their games they are soon reconciled, if they continue to play;

and so when men disagree it is well to say little and keep at work.

IF it is not possible to get away from bigots, nothing is left but to oppose them.

HE who dwells complacently in an atmosphere of ill-will and evil speech, poisons both himself and those with whom he lives.

THE opinions of the young are necessarily prejudices.

IF we live in the mind we live in a more real way with the absent and the dead, than with those who are under the same roof with us.

CONVERSATION injures more than it benefits. Men talk to escape from themselves, from sheer dread of silence. Reflection makes them uncomfortable, and they find distraction in a noise of words. They seek not the company of those who might enlighten and improve them, but that of whoever can divert and amuse them. Thus the intercourse which ought to be a chief means of education, is for the most part, the occasion of mental and moral enfeeblement.

THE self-satisfied are rarely good for anything — as teachers they are fatally incompetent.

IF thou wouldst get something done, go to the busy man.

BEYOND the mental horizon of man, as beyond the visual, there lie other worlds, unseen, unimagined, undreamed of, where other waves of thought and love thrill other souls, and the more he rises in intellectual power and worth, the more real does this spiritual infinitude become for him.

IF thou wouldst be interesting, keep thy personality in the background, and be great and strong in and through thy subject.

MUCH of the most useful knowledge has to be buffeted into us, and they who are unwilling or know not how to suffer, never learn the best wisdom.

SEEK information from whatever source may supply it, but learn to trust thy own judgment.

NO occupation is more tiresome or depressing than that of killing time. It is the cause of life-weariness, the punishment the soul inflicts upon itself when reduced to passiveness and servitude.

LET not the greatest saint or genius discourage thee. The divine quality in them is inspiration, and they are serviceable only when they urge and guide to better things.

IF little wealth, little care; if few favors, few to oblige; if no office, few to please. If thy lot is lowly, let thy heart be light.

WHAT passes is nothing, what comes to end, as though it were not: and yet to apply this truth literally would be folly; for we live in a world of vanities, the chief and most incomprehensible of which is time.

BE not too angry with thy little daily faults— they help to keep thee humble.

TRUTH is infinite and even the eye of genius has seen but its superficial fragments. A mind supremely great would make our highest wisdom seem little better than the chatter of children.

DO what thou canst — bear without weakness what thou must. This is thy whole duty; this, the only wisdom and the only happiness.

IT is easy to count one's gains or losses when there is question of material things; but spiritual growth is so slow that it can hardly be realized, and spiritual decay is so insidious that it is rarely perceived except by others.

MAN is made for immortal life, and to retain the freshness and buoyancy of youth, he must continue to grow; for this is immortal life.

HOW could one man accomplish so much? As atoms make the earth; raindrops, the oceans; moments, the centuries. Repetition,

addition, ceaseless striving — herein lies the secret of all progress, of all success.

THE philosopher and the poet look not with the same eyes. In presence of the Alps, Hegel could only say — it is so, it is so. For Wordsworth they are "The lordly Alps, those rosy peaks, from which the Morning looks abroad on many nations."

THE spiritual atmosphere which one brings determines whether he shall be a bore or a wellspring of joy.

BEAUTY lies not in the things we see, but in the soul which makes them spiritual, and mirrors itself in them for its own delight. Hence the poet's eye from meanest objects drinks ethereal light, which he transfuses into words that glow and sparkle like the steadfast and enduring stars.

IS it conceivable that there should be less reason, liberty, justice and love in the Supreme Being who is above and within all things, than in the creatures of an hour whom He has cast like atoms, into this remote corner of the universe?

IN all deep thought there is an element of sadness, which comes of man's inability to

grasp what is closest and dearest; but a high and living faith fills us with hope and joy. Hence even the few, whose minds are all alive, feel that if they are to escape the depressing influence of the pure reason, they must take refuge in action, and action springs from faith. When the foundations of religious faith give way, civilization falls to decay; nor is it possible that the world should rise again to a noble and healthful life, unless the foundations of the temple be rebuilt.

LIFE is a process of destruction. We live by devouring, and progress consists largely in determining what and how we shall devour. The cannibal eats his fellowman, and when this ceases to be possible means are still found whereby the strong may prey on the weak. To suppress this moral cannibalism is the aim and purpose of Christian civilization.

HONEST minds, when they are competent agree substantially as to facts, and substantial agreement as to the interpretation of facts must finally result.

IN the end, human nature is what we trust, whether we take it as it is or as illumined and purified by divine grace: and even so it is human nature as it is.

WHEN guests enter the room their entertainers rise to receive them; and in all meetings men should ascend into their higher selves, imparting to one another only the best they know and love.

THERE are few things it is more important to learn than how to live on little and be therewith content: for the less we need what is without, the more leisure have we to live within.

AS the soldier in battle is often unconscious of his wounds, so he who is all intent upon high aims becomes unmindful of the ills and annoyances which make weaker men miserable.

TRANSFUSION of thought is more quickening than transfusion of blood.

GREAT occasions come only to those who make right use of the minor happenings and opportunities which occur to all.

AS a wise man would wish to be virtuous though none but himself should know he is so, so he should wish to be clean from self-respect and for his own sake.

LET thy heart be pure, thy mind strong and thy manners gentle, and none shall have power to resist thee.

THE courage to which we train ourselves by reflection and discipline, is not only nobler, but more invincible than that which is merely constitutional. It is the virtue of a man, not the instinct of an animal.

PERFECTION is beyond our reach, but they who earnestly strive to become perfect, acquire excellences and virtues of which the multitude have no conception.

AS they who have abundant wealth should not borrow, so they who have worth in themselves should not boast of their ancestors, friends and acquaintances; if for no other reason, because they should not appear to lean on others when they are able to stand alone.

WHEN I hear that men and women who were ragged children have risen to distinction and usefulness, I am not surprised; but should be so were I told that they had risen from the lap of wealth and luxury to wisdom and virtue.

WHAT hinders helps, when souls are alive. Nothing is to be hoped for from those who make excuse, who tell us what they would do if circumstances were other.

THOU shalt find thyself where thou seekest thyself — in matter or in mind, in lust or in love,

in the low world of mere sensation and base desire or in that where souls live with souls, illumined and transfigured.

IF thou fail in the dangers and temptations which none escape, it is because there is some fault in thy daily life. Be true in the common affairs, and thou shalt not be false in the great.

MIND educates mind, character builds character.

THE essence of the grievance lies in the wrong, not in its quality or quantity. The lie may be trivial, the theft small, the insult slight, the tyranny petty, but they are offences, just the same, against truth, honesty, behavior and justice.

THY home is where thy work is.

WOE to the man, who, trusting to his money, thinks it matters little whether he be wise or foolish, noble or base.

AT Rome do as Rome does — is the sum of worldly wisdom.

LEARN to pay debts more willingly than thou contractest them; for what thou owest is not thine, and to be in debt is to be in bondage.

TO be careless of moments is to lead a careless life.

IN losing patience we lose power to be of help.

A WISE and good man understands that there are many ways of being wise and good; and he learns tolerance and sympathy for all who think honestly and strive earnestly in a right spirit.

AS display is vulgar, so fondness for jewelry is evidence of an uncultivated mind.

SINCE thou findest it impossible to order thy own life satisfactorily, how shouldst thou be able to lead others in the way of the blessed life? Learn, at least, to be humble and tolerant.

WE permit a man to praise his heart, but not his head, because generosity is a virtue, and pride, a vice.

WE are made ridiculous less by our defects than by the affectation of qualities which are not ours.

A DIVINE cause compels even those who are sceptical of its truth, to become its defenders: so a noble man stands forth in clearer outline when he is opposed and maligned.

IF we but knew how to put right values on things, we should easily find the means to acquire the best.

THE generous, since they hold small things in slight esteem, are naturally led to what is great.

THE craving for knowledge is the strongest instinct of our nature, and those in whom it properly asserts itself, are driven to seek to know ever more. When, however, we come to true insight, we perceive that best wisdom springs not from speculation, but from right action.

THE highest strength is acquired not in overcoming the world, but in overcoming one's self. Learn to be cruel to thyself, to withstand thy appetites, to bear thy sufferings, and thou shalt become free and able.

THE noblest are they who turning from the things the vulgar crave, seek the source of a blessed life in worlds to which the senses do not lead.

IF thy words are wise, they will not seem so to the foolish: if they are deep the shallow will not appreciate them. Think not highly of thyself, then, when thou art praised by many.

THE corruption of the best is the worst. There is nothing sadder than to see a noble mind fallen to decay, or a great character undermined or a generous heart withered or a

beautiful body disfigured by vice. The rotting weed follows the law of its nature, but the fading flower lifts our thoughts to worlds where what is fair is enduring.

UNLESS we consent to lack the common things which men call success, we shall hardly become heroes or saints, philosophers or poets.

WHEREVER on my shelves I have a real book, I know that there I have a real friend. I may neglect him for months or years, but when I make appeal he shall not be found wanting.

HOW is it possible to think lightly of any people when we call to mind how many of its children have lived and died nobly.

GREAT deeds and utterances are now so diluted with printer's ink that we can no longer find a sage or saint. Our worthiest men are exhibited and bewritten until they are made as uninteresting as clowns.

IF truth make us not truthful, what service can it render us?

ONE never thoroughly realizes his mortality so long as his mother lives.

DYING is but a disagreeable way of falling asleep. Who knows but it may be a pleasant way of awakening?

To need sleep is to be but half born into the world of life.

The old die amid the scenes of their childhood. Fathers and mothers and the long lost loved ones come back to them. The weary years of toil and trial have vanished; the wintry days have melted away and the spring of life blooms about them once more. They are become as tired children who having played a long while, hear a father's voice calling them home.

It is not easy to be glad to render another a service by dying and putting in his hands our possessions or office.

We soon become ridiculous in the eyes of those whom our presence makes ill at ease.

It is difficult to be sure of our friends, but it is possible to be certain of our loyalty to them.

Religion and wisdom are possible only to the lowly-minded and pure-hearted. They are not something which can be discovered by intellectual processes; they are a life which none but the modest and mild can live.

Deny thyself, renounce, renounce; but only that thou mayst become more, and have nobler and more enduring wealth.

LEARN to do the most difficult things: for in overcoming what is hardest thou shalt rise to what is most divine.

IT is not worth while to consider whether a truth be useful — it is enough that it is a truth.

AS a thousand germs perish for one that strikes root and grows, so even great writers give us, only at rare intervals, thoughts that lay hold on the mind, and become principles of life. But it is such thoughts alone that make an author immortal.

SPIRITUAL realities are not given like sunshine — they must be re-created for each one by his own self-activity. If thou make not thyself spiritual-minded, thou shalt forever miss the divinest truth.

IN the degree in which reason prevails, the passions lose their sway. Hence, given a rational universe, the final outcome must be peace and joy, as in a merely material universe the end is death and nothingness.

EXPERIENCE is always experience of one's self: it cannot, therefore, make others wise.

THOSE who dwell in the light of great thoughts and hopes, are best able to perform the countless little offices and minor duties which make up the sum of life.

MERCENARY is whoever thinks less of his work than of the money he receives for doing it; and social conditions which impose tasks that make this inevitable are barbarous.

NO pure delight cheers the farmer whose mind is intent on the price he shall get for his crops rather than on the joy there is in tilling them and seeing them grow and ripen: for such an one does not love the land nor his home nor any of the most beautiful and sacred things, but tends to become like the brute that eats and sleeps and dies. His thoughts are with what feeds the animal, and that which nourishes the human is hidden from him.

THEY who hope for no other life can not know and feel how good life is.

WHAT is false or sophistical, if it be well expressed and in harmony with current opinion or the interests of a party or a sect, may gain acceptance for a time, but God has never created a genius who has had power to give to anything but truth a permanent place in the thought of mankind.

TO be the cause of misery and to be happy is not possible.

WE always have strength to do what we genuinely will. The will is the ability.

DISEASE is the protest God utters through natural laws, against ignorance, uncleanness, sloth, gluttony, drunkenness, lust and all base and selfish passion.

IT is good to know a thing, but there are things which the young and imperfectly educated can not know, and the attempt to give them what they are not prepared to receive will but confuse or pervert them.

SAY not thou lackest talent. What talent had any of the greatest, but passionate faith in the efficacy of work?

IT is the tendency of mind to dominate matter, and in the face of whatever difficulties and dangers, rightly trained minds are the surest resource; and they can be overcome only when they lack the support of religious and moral convictions.

THE books are the best which bring us into sympathetic contact with human life in its highest and most heroic faiths, aspirations and deeds.

WHENEVER there is question of values, there is question of life, for nothing can have worth, except for the living. For the low life, values are low; for the high, they are high.

THE youth must learn to deny himself, for, if his dearest wishes were gratified, all would be lost.

TAKE delight in all who have striven and endured nobly, but be thyself, wise and strong in the way God has made possible for thee.

IF we learn from those only, of whose lives and opinions we altogether approve, we shall have to turn from many of the highest and profoundest minds.

ALTRUISM is a barbarism. Love is the word. Lovers alone have lived and wrought divinely.

THE man is formed by life, and words, unless they are the expression of life, have little efficacy.

THEY who occupy themselves with proving and finding proofs, never come to true insight or real knowledge. The syllogism is effective only after the difficulty has been overcome.

TO pluck the soul from its earthy and animal bed, to show the mire into which its roots are struck is desecration. We are not brutes, and writers, whose pen is a scalpel, whose ink is sewage, sin against human nature, against religion, philosophy and art. They who batten on corruption are loathsome.

To how much lying, extravagance, hypocrisy and servilism does not the fear of ridicule lead? Human respect makes us cowards and slaves. It may deter from evil, but much oftener it drives to baseness. "We are too much afraid," said Cato, "of death, exile and poverty."

When we know and love the best we are content to lack the approval of the many.

Why inquire into the lives of thy fellows, unless to discover what a kindly heart may learn with pleasure.

What makes us happy makes us willing to remain inferior.

The appeal to the multitude is always made from an artificial point of view.

The last thing a writer learns is a knowledge of what he ought to suppress, whether it be a word, a phrase, a thought or an incident. Pilate must have been an author, else he would not have held so obstinately to what he had written.

Philosophers and theologians, like the vulgar, prefer contradiction to enlightenment. They refute one another more gladly than they learn from one another, as though man lived by shunning error and not by loving truth. Accept

their formulas and they sink back into their easy chairs and comfortably doze.

THE power of free will is developed and confirmed by increasing the number of worthy motives which influence conduct.

BY accepting pains and disappointments with cheerful courage we learn the secret of moral progress.

WHOEVER is useful is useful first of all to himself.

STATES of soul rightly expressed, as the poet expresses them in moments of pure inspiration, retain forever the power of creating like states. It is this that makes genuine literature a vital force.

## V

WHEN we consider how little any man or any number of men can shape the course of things, the hot and angry disputes which rage about us lose the power to disturb. The greatest changes have been wrought by obscure and seemingly insignificant causes, while the wordy world-reformers accomplish nothing. The noise dies away and the dust falls back to the earth from which it was taken. The Declaration of Independence was not the work of its framers — it was the life-utterance of countless brave and patient men and women, whose names have been swallowed in oblivion. They not only made it possible, but when the document was uttered, they made it good.

"WHY," asks Aristotle, "are all who excel in philosophy or statesmanship or poetry or the arts, melancholy?" Possibly they are only deeply serious and wholly intent on their work, and therefore but seem to be sad; or it may be that great gifts are inseparable from the consciousness of the futility of man's efforts to get at the heart of truth and goodness: or is it

because the darkness increases as the luminous circle of knowledge is enlarged, as the ideal mocks best achievement? Or should we not rather answer the question by denying what it assumes, and reply that genius is not melancholy, but that great philosophers, poets, heroes and saints, have toiled and endured with joyful hearts, feeling they were in God's world, doing His work?

THE seed of religion must be sown in the virginal hearts of children, who gladly receive and hold whatever is offered to them in the name of faith, hope and love: but in a soil which has been parched and wasted by passion and sin, the divine germs will not take root. To teach us this Christ took children in his arms, and said: "Of such is the Kingdom of Heaven."

IT is disenchanting to know that hundreds, in whom the diviner mind was not wholly lacking, felt that they had thought and spoken at the behest of truth and beauty, when to us both the substance and the form seem worthless.

LIBRARIES are more awful than graveyards. In them lies buried the quintessence of so many thousand lives, the souls that made the bodies live, the thoughts and loves which wound themselves about the universe, the faiths and hopes,

which, like tendrils for the solid stem, groped, in the midst of a changing world, for the ever-enduring. And these records of all that ennobles and consecrates human life, are little more now than tombstones, with their names and dates of birth and death. Only creative souls can move among them and make the dry bones live again.

"WHEN I went to Jerusalem, to see Peter, with whom I abode fifteen days." These fifteen days with Peter, if they could be given to one of us, would be worth more than all the writings of the Fathers and all the tons of biblical and theological controversy.

THE same things supply nourishment to opposite passions — danger, to courage and cowardice; insult, to humility and pride; beauty, to chastity and lust; worth, to admiration and envy; mystery, to faith and doubt.

IT is the bane of sensual pleasure that the soul refuses to take part in such indulgence: like a virgin confined in an abode of infamy, it asserts its liberty and infinite loathing.

WHEN what we have long dreaded comes to pass, there is a sense of relief; for the calamity is easier to bear than we had imagined.

EXPERIENCE hardens the weak and frivolous; but to noble and earnest souls it gives mellowness and warmth.

TELL me thy nourishment and I will tell thee what thou art.

THOSE we love are never absent, even when we are not consciously thinking of them, even though they be dead.

IN the eyes of the educator deliberate lying is the sin against the Holy Ghost, the Spirit of Truth — the one vice which robs him of hope and courage.

IF character is, as Kant says it is, a habit of acting according to maxims, they who commend and enforce those which are founded in truth, do good work.

AS the mind perceives that it is greater than suns, so it knows that it is higher than institutions, which are but the woof and web of its thought and will, which it weaves and outgrows, and weaves again.

TO provoke the condemnation of writings which one is unable to refute is the business of dullards and poltroons.

THE consent of the enlightened, maintained through centuries and in various races, is, one might think, a sufficient test of truth: but in science it is manifestly inadequate, and therefore probably also in other things.

INCOMPETENCE irritates; ability calms.

GREED makes us incapable of wisdom and love.

TO destroy faith and love, sympathy and good will, is, in a true sense, to take life.

IN all experience there is the consciousness of something which lies deeper than experience. Whatever we see or touch or taste awakens, together with the impressions it makes, the sense of a reality beneath and beyond itself. Thus in striving to learn whatever may be known, we are conscious of the intelligibility of all that is, and conscious therefore, however vaguely, of the presence of God within the whole.

IF it were conceivable that God, instead of being the beginning and cause of all things, should be only their final result, to believe in Him and seek Him with all one's strength, would still be the only happiness and the highest wisdom.

TO be free thou must be master of thyself: for unless thou rule thyself, thou shalt be ruled; unless thou own thyself, thou shalt be owned.

UNFORTUNATE is he who is helped by another, when he might have helped himself.

IF thou canst not hold the golden mean, say and do too little rather than too much. "God," says Euripides, "hates busybodies and those who do too much."

FOLLY goes along a hundred ways, but wisdom walks in one, from which she has sight of all that is true and good and fair.

TRUTH fixed on the page has never the charm and livingness of that which we see springing from the mind of the author; and hence to read even the best books gives less pleasure than to listen to a great orator, rightly uttering himself, when the occasion calls for the noblest thoughts.

MANNER and gesture at once express and stimulate thought and emotion. He who looks pleased will easily feel pleased. An angry tone irritates him who speaks and him who hears. Becoming behavior produces right sentiments: a shameless bearing smooths the way for the immorality of which it is a sign.

WHEN we recall all the things for which men have fought, tortured and murdered one another, a pessimistic mood comes over us and we are tempted to doubt whether life itself be worth fighting for.

> BUT I can bear whatever must be borne,
> Or if I cannot bear it, death will come.

THE world in which a cultivated man may now live is so immeasurably larger than any heretofore within human ken, that its very vastness is a cause not only of distraction, but of discouragement. In the presence of the infinitude of things known and done concentration and definite purpose become difficult, and the scholar resigns himself to drift on an ocean which appears to have no shores.

TO turn the young into orchards filled with wholesome, but also with poisonous fruits, without careful directions as to which they should choose and which avoid, would be criminal: yet this is what we do when we open to them the world of letters, without forming in them the discernment and dispositions which will enable them to take the good, and leave the evil. Reading is a means, not an end; and for the most it is little better than idleness or the company of the vicious.

RELIGION is a growth, the most complex and slowest of growths, which must be fostered through the whole course of life and education.

IN saying or doing what is unkind or unjust we injure ourselves more than others.

DISLIKE of another's opinions and beliefs neither justifies our own nor makes us more

certain of them: and to transfer the repugnance to the person himself is a mark of a vulgar mind.

THE common prejudice against philosophy is the result of the incapacity of the multitude to deal with the highest problems.

THE lover of education labors first of all to educate himself.

WHOM prayer makes better, God hears.

GENEROUS thieves are more loved than honest misers, for there is more good in them.

THE appeal to credulity is so much easier than the appeal to reason and conscience that we need not wonder it is so generally made.

AS the individual, in attaining all he hopes for, would lose the motive of life, so the race, could it reach an ideal state, would become incapable of enjoying it.

IF all were gentle and contented as sheep, all would be as feeble and helpless.

HE who thinks all men rogues is a brother of thieves.

WHAT is greatly desired, but long deferred, gives little pleasure, when at length it is ours, for we have lived with it in imagination until

we have grown weary of it, having ourselves, in the meanwhile, become other.

BEAUTY fills us with fresh thoughts and joyous emotions; it lifts towards higher worlds and promises the vision of better things; it awakens in the soul the consciousness of the harmony that is itself; it is God's smile on His world, bidding us take hope and be of good cheer.

IF ancient descent could confer nobility, the lower forms of life would possess it in a greater degree than man.

CONTROVERSIES originate with petty and envious natures, whose baneful influence often drags the noble and sincere into their quarrels.

WE can know existence only as existence for a self; and hence we must infer that all existence is the manifestation of a self.

THE hurt a word may do is often harder to heal than deep wounds.

THE wise man never utters words of scorn,
For he well knows such words are devil born.

ERROR is never good, and if ignorance is bliss, it is the bliss of fools. If the world were a hell why should we be unwilling to contemplate it in the true light; but if we believe it is God's world, we must be persuaded that

to see things as they are is to see what is infinitely more real and fair than aught we can imagine.

THE test of ability is performance.

THE teacher's whole business is to arouse, direct and confirm attention.

AS the work of a man of genius grows he himself seems to become less. In presence of the divine achievement the individual is dwarfed.

CUSTOM, which makes poverty endurable, stales the pleasures wealth procures. It is, in fact, a thing of time, and has something of time's equalizing power.

WHO knows and loves most holds time most precious.

WHAT never happens is the chief cause of worry.

THE seeking for truth is better than its loveless possession.

THE smaller the company, the larger the conversation.

WE have had able men in America, statesmen, warriors and orators, but we have had few interesting characters.

IF we did but welcome the good thoughts which come to all of us, giving them an abiding place in our conscious lives, our whole being would become pure and luminous, and we should find ourselves with God.

WHAT can I do? What I genuinely believe I can do. What shall I be able to make of myself? What I am persuaded within my inmost soul I may and shall become.

TO fail to recognize worth is to give evidence of one's own unworthiness.

WHAT from the heart comes fresh and pure
To other hearts finds entrance sure.

A CHEERFUL countenance, like a pleasant prospect, fills us with happy thoughts. It is a benediction in the home, in the school, in the workshop and amid the fields.

NEVER believe that what dims the mental view or deadens sympathy is from God. In giving us a mind and a heart, He wills that we should know and love.

UNLESS God be of the company, the soul is solitary and wanders amid bleak worlds where it can neither find nor make a home.

HOW is it possible not to strive to know what the awakening minds of the young are

eager to learn from us? It is little less than criminal that we should put them off with foolish speech or lies.

THE sin that hurts only one's self is evil, but the sin that brings sorrow to another is a calamity which follows us through life, which no repentance can make good. He who looks into this abyss may well be tempted to flee to the desert lest he work a fellow-mortal woe. If to wrong another be so terrible an evil, how divine a thing must it not be to scatter joy and blessings manifold?

IF the fairest child, whose presence is joy and gladness, should remain the same in body and mind for years, we could take no pleasure in a thing so monstrous. Life is growth and decay. We may not sit or stand, but must go, ascending first, and then, the summit reached, we must enter on the way that leads downward to darkness and to death; and so to God.

IN the spiritual as in the geographical world, the slightest difference of position, may determine courses which diverge infinitely.

FLOWERS are but leaves grown fragrant and many-tinted, so genius is but the bloom of the common-sense, filled with a more celestial light and sweetness.

ALL great and godlike things have been accomplished through great and godlike men.

THE spirit of reverence reaches out in every direction, above, beneath, around, within. It embraces all things, for all have their being in God.

HEALTH is happiness — health of body, mind and soul.

WHEN we have attained success, we see how inferior it is to the hope, yearning and enthusiasm with which we started forth in life's morning.

A REAL man is always in place, however inopportune his presence may be to demagogues and charlatans.

GOOD-SENSE, judgment, prudence, energy, industry and courage are the general elements of good fortune, which Bacon calls a kind of Milky Way of obscure minor virtues, without a name.

IF the punishment which most degrades is the greatest, to be base is the worst.

WHAT we understand ceases to excite wonder. With the advance of knowledge there is a shifting of the mystery which is not in religion alone, but in all things. Each mystery ex-

plained leaves a deeper awe in presence of a universe which becomes the more marvellous, the more we learn about it.

To attempt to set up an absolute distinction between faith and knowledge, is to undermine faith and enfeeble reason: for each strikes its roots into the other, and draws thence sustenance and life. We believe because we are rational, and we are rational because we believe in the messages borne to us through the channels of the senses, and in the intimations given, we know not how, to the soul.

Since reason and conscience control men only in a feeble way, they who take them for the sole guides, are looked on with suspicion, arouse opposition and often become the victims of persecution.

If you succeed, let the deed speak: if you fail, say nothing.

In the rich idleness is the cause of ennui; in the poor, the cause of want; in both, the cause of vice.

The whole truth is not in religion or science, or poetry, or philosophy or in other separate sphere of thought, but in all of them together.

Every animal begets after its own kind — the people beget popular men.

THE popular man, however brilliant, is of coarse fibre.

MEN differ in speech, dress, customs, opinions and beliefs, but in themselves, whether they be dark or fair, barbarous or civilized, ignorant or learned, they are much alike. The difference is superficial; the likeness, radical.

OUR proverbs are threatened with discredit — they are becoming interrogations. Does truth tend to prevail? Is honesty the best policy? Is virtue its own reward? Is knowledge power?

IF hope deludes, we are poor and wretched unless we are deluded.

THOUGH the mother-love may be chiefly instinct, it is nevertheless impossible to dwell in dispassionate thoughtfulness on this phase of human life, without feeling that the Central Power at the heart of all things is akin to the patient charity that nourished and sheltered us, when as yet there was nothing in us that could seem worth cherishing.

IF there were nothing else to trouble us, the fate of the flowers would make us sad.

IF thy religion is genuine, thou shalt no more need to have it proved, than to have proof that a mother's love is good, or that fresh water is pleasant to parched lips.

IT is a mistake to make religion a lesson to be learned like grammar or arithmetic. In the home it should be instilled by mothers; in the school by devout priests and nuns or by those in whom the divine fervor is a living force.

IMPRESS upon the young that God Himself has not the power to make base and sinful souls happy; that favors bestowed on them would be like gifts to the dead.

THERE is but one true religion — that which springs from the love of God, manifesting itself in ceaseless striving to fulfil all righteousness. Other things are part of religion only in so far as they promote divine love.

TEACH the young to have loving confidence in truth as in God; and never to fear it however harsh or terrible it may seem: for if they have a dread of it, they can never learn its supreme worth and beauty.

HE who can make another happy need not himself be miserable.

STUDY not how thou mayst make use of others, but how to be of use to them.

ERROR is destroyed not by the flashes of disputants, but by the serene light diffused by sincere minds.

WHAT we are able to suffer is the measure of what we may dare.

THE work which makes time pass quickly lengthens life.

A FRIEND should speak truth to a friend; but he should know when to be silent.

IN the face of unjust accusations nothing so becomes a man as silence. In such forbearance there is a distinction beyond the reach of words.

THE pessimist writes over the gates of life what the poet has inscribed on the portals of hell — "Abandon hope, ye who enter here."

IF life be not a journey heavenward, it is but a pilgrimage to death and nothingness.

LOVE blinds, but it also gives insight and opens worlds which none but lovers can see.

IN the choice of a friend or a wife the ear is a safer guide than the eye.

IT is easy to reprove or chastise, but mere pruning will never make flowers bloom nor trees bear luscious fruit.

THEY who have been taught by harsh and tyrannical masters, will themselves without much difficulty become arbitrary and cruel.

SEE yonder dogs — how pleasantly they play.
Toss them a bone, and love for hate makes way.
'T is so with friends — they are most kind and sweet,
Till greed turns them to dogs fighting for meat.

TRIFLES are the causes of dissensions because there is something trifling in human nature. Men are more quick to hate for a slight than for a wrong; as they love a dimpled cheek more easily than an heroic soul.

IT is hard to love an unamiable man, and if he happen to be a minister of religion, it is hard to believe he is a Christian.

THE soul is immortal because it finds peace and contentment only in knowing and loving what is eternal: and therefore to be self-conscious is to be conscious of immortality.

AS the sounds which have been uttered are to those which lie in possibility in the air and ear, so is what man knows compared with that of which he is ignorant.

WITH a regret akin to sorrow we bid farewell to the departing century. But if we reflect we are always bidding adieu: for the days and the weeks, the months and the years, hopes and dreams, friendships and loves, are always

coming to end and saying farewell as they dissolve into nothingness. In this ceaseless evanescence we ourselves should pass and disappear in the inane were it not for the Eternal, who is abiding power and truth, on whom we lay hold by faith. With some fleeting moment we too visibly shall take leave; yet am I certain that that within us which sees the unreality of time, shall itself continue to be real when time is no more.

LOOK at the world not with thine own eyes alone, but with those also of all the great seers who have left record of their visions.

GOD'S work is wider and deeper than man's thought and to attempt to hem the stream which flows from the divine impulse is to lack insight.

WHAT is absurd is not therefore incredible. Thirty years ago it would have been absurd to say that men a thousand miles apart might converse with one another, as though they were in the same room. It would be absurd to maintain that we shall hold communication with the hypothetical inhabitants of Mars; if however such communication shall be set up, it will appear to be an altogether simple affair — as simple as our means of determining the chemi-

cal elements in the stars. The homeopathic theory — the greater the dilution, the greater the potency — would seem to be absurd. But if it is verified, the fact is not stranger than any other, since all facts are in themselves equally marvellous. Apply this to the doctrines of religion, which whatever they may seem to be are not incredible if they are sufficiently grounded. He who believes in God can not think it impossible that Christ should be God's son, or that the Pope, as His vicar, should be infallible.

NOT to be able to utter one's thought without giving offence, is to lack culture.

DIFFERENTIAL and integral calculus is as difficult as metaphysics; and the adepts in the higher mathematics are as rare as the adepts in philosophical speculation. But the mathematicians agree while the metaphysicians neither do nor can agree. The explanation is found in the fact that mathematicians do not seek to go beyond the abstractions of number and form, while the metaphysicians strive to get at things in themselves, which is a hopeless task, since things are not things in themselves, but are largely the creation of mind which gives them their temporal, spatial and causal existence, without which they are unintelli-

gible. The reality beyond appearance, in which the constitution of the mind compels us to believe, is a matter rather of faith than of clear knowledge.

IF thou wouldst lead men to love the good thou knowest, neglect thy own arguments, and seek those which are best suited to thy hearers or readers.

NOT the word, but the content with which the mind fills it, has import and weight.

HE who appreciates great minds or noble characters, does himself, not them, honor and service.

NOTHING requires so little mental effort as to narrate or follow a story. Hence everybody tells stories and the readers of stories outnumber all others.

THE eye is truer than the tongue — it is easier to speak false than to look false.

IN the end only what is associated with goodness and purity is dear to us. When Alfred de Musset was about to die, he asked that a piece of embroidery which a Sister of Charity had worked for him as she sat by his bedside during a former illness, should be buried with him. Thus this Voltairean, who sang and lived but the life of the senses, craved that a symbol of

the life of the soul should repose beside his body in his final sleep.

IF we have God's gifts the efforts of men to thwart us help to make them manifest.

WHOEVER comes with wisdom and goodness comes with a message from God; and he who comes without these gifts appeals in vain to his historic descent as a motive for receiving his teachings.

"FULL of grace and truth:"—this is the Divine ideal. Grace is beauty, gentleness, light, purity, sweetness, benignity: truth is knowledge, wisdom, power, repose: together, in their plenitude, they are life and blessedness.

THE church is not properly a lecture hall, and those who go there mainly to hear a discourse, go in a worldly spirit. The truly religious are drawn by the need of self-abasement, repentance, worship and adoration.

THE worst evil that can befall us is to be evil and do evil.

IMITATION, it is said, is the sincerest flattery: it is also the truest worship.

LET us be grateful to God that they who attempt to uphold what in their hearts they do not believe and love, are necessarily weak and contemptible.

THE ostrich, it appears, does not thrust its head into the sand to conceal its body. The story has gained currency, probably, because it is so human: for do we not all hide our heads in a cloud of prejudices and passions, and imagine we are clothed in impenetrable armor?

SHAKSPEARE borrowed from Petronius the aphorism he puts on the lips of Jaques — All the world 's a stage and all the men and women merely players. He does not take it seriously but gives it as the whim of a melancholy mood. No real man takes himself for a mime and declaimer, though he be a professional actor. He knows he is not a player, but a worker, God's workman and man's servant: that life is not a farce, but the most serious of things, enrooted in the Eternal, drawing thence sustenance and hope of immortality; and that they who fail to grasp this truth are but triflers, incapable of aught that is great in thought or deed.

WHAT satisfies us tends to make us indifferent and somnolent. Thus clearly demonstrated truth, like the mathematical, is not a stimulus to conduct: nor is faith if we content ourselves with its passive acceptance.

IF thou find not God in thine own soul, thou shalt find Him nowhere.

IF one who has done memorable things, may not serve as a model and guide, he may at least be for us a beacon to show where lie the rocks that threaten shipwreck.

TO understand the world one must often stand apart from the throng, and contemplate the turmoil of strife and passion from some sheltered spot. Thus, when we sit amid graves we perceive more clearly the folly of greed and ambition; when we look up to the patient stars the madness of all the hurry and worry comes home to us; when we lie on the bosom of the earth, beneath a calm sky, we feel how ridiculous is the noisy tumult of the crowd.

TO secure approval one must remain within the bounds of conventional mediocrity. Whatever lies beyond, whether it be greater insight and virtue, or greater stolidity and vice, is condemned. The noblest men, like the worst criminals, have been done to death. Let not this, however, console any mock hero or people's favorite.

OF ether, the finest and most essential matter, the bearer of heat and light, we know and understand nothing, its very existence being an hypothesis. We believe in it, as we believe in God, because without it, heat and life and light are inexplicable.

IF the eye were not sunlike how could it behold the sun? If the soul were not godlike, how could it yearn for God?

THE best in us is admiration and love for what is above us. Unless we aspire, we are nothing.

SELF-APPRECIATION springs from self-sacrifice. We understand our worth in the good we have done.

CULTURE makes the whole world our dwelling place; our palace in which we take our ease and find ourselves at one with all things.

THE great miracle-worker is work.

GIVE heed and thou shalt perceive that the annoyance which others cause thee is due to thy weak disposition: for when thou art strong the faults of thy fellows have no power to disturb thy peace of mind.

RECEIVE no favor, unless from one whom thou lovest and whose love thou hast tried: for, if thou art a good man, the gift thou takest makes thee a bond-servant.

OUR worship of the successful is part of our acceptance of facts. Hence those who achieve great position or wealth easily obtain pardon for the crimes which served them to rise. We judge

them leniently, find that circumstances alter cases, and that if the end does not justify the means, it may make us willing to forget them. Thus the founders and aggrandizers of states, however false and tyrannical, become national heroes. To call attention to the great poet's or painter's moral delinquences is to live in the atmosphere of village grandmothers.

THE sinner is always punished, if not by remorse, by fear or shame or disease.

LET that prevail which brings the highest good to men, which bears them nearer to infinite truth and love; and if thy private interests and prejudices are a hair's breadth in the way, let them be shattered as by the breath of God.

THE mere presence of a true man, though he do and say nothing, is strength and joy.

WHO is there who finds a bad conscience so troublesome as a bad name?

LET each one have his tastes, let him enjoy himself after his own heart, but let him not find his pleasure in what is unworthy of a rational being or in what gives pain to others, unless the scandal they suffer spring from their narrow and unloving temper; for if it were permitted to do only the things of which such approve, liberty and happiness would be no more.

THE world of sight is vaster than that of sound, but greater depths are reached through the ear than through the eye; for language is essentially sound even on the printed page, as written music is sound.

IN fashionable society one never insists, but listens with complacency to every kind of nonsense. He is not there to teach or correct; nor, if he belong there, to learn, but to wear fine clothes and to eat and drink.

THE rich who love knowledge and virtue, who reverence God and man, are a general blessing.

The highest civilization is that in which man is most thoroughly debestialized.

BASE thy life on principle, not on rules.

REFORM the world within thyself, which is thy proper world, and the way to improve others shall be made plain.

WHEN the heart is content, the reason is easily satisfied; and hence the religion which responds to our deepest need of love, will, if we are true to love, receive our intellectual assent, however profound the mysteries it involves.

THE happiness of the ignorant is but an animal's paradise.

IF life is but an excrescence in a universe dead at the core, as the materialist believes; if it is but an opportunity for indulgence, as the sensualist believes, it is, indeed, a mockery: but if it is enrooted in God, and draws from Him its nourishment, it is infinitely serious and sacred.

IN his creative moments man has always looked to the Eternal — to truth, justice, beauty and love, — to God; and in so looking he gains access of hope and courage, increase and newness of life. He feels himself in his proper world, in feeling himself part of an invisible everduring universe, whose unity and order are symbols of the wisdom and power of the Creator, who, as he is above all, is most like that in man which is highest and best. Religion therefore is a conquering power. It draws its strength from God and all that is deepest in the mind and holiest in the heart.

THE pleasure we have in the company of those we love is chiefly moral. We are but imperfectly conscious of their endowments, but we are happy to be with them, because with them we are at home. We trust and are trusted. They soothe, console and strengthen. They make us feel that it is well they are near. They make day fairer and illumine night. In foreign lands, in wildernesses, if they are with us, God is with us

and life is good. We do not ask them to entertain us, for the love which unites us with them is joy and peace.

A FINE phrase like a handsome dress may serve only to hide defects.

WE truly know only what we have taught ourselves.

INSIGHT makes argument ridiculous.

EACH forward step we take we leave some phantom of ourselves behind.

THE genuine aphorism expresses a truth which brings to mind many others, and enables us to discover at a glance what else had required much study.

LOVERS who meet and look into each other's eyes taste not so sweet a joy as many a lonely student silently working his way from darkness to light.

LET us take the bird's point of view and believe that a bird in the bush is worth two in the hand.

IF thy faith does not make thee pure, strong and loving, how canst thou desire to implant it in another? If thy religion does not give thee peace and joy, how canst thou wish to spread it through the world?

HAPPINESS is a question of temperament, diet and occupation.

THERE are natures which like aeolian harps, give forth a musical response to every breath blown upon them. It may be a defect, but it is delightful. The facility with which they feel the emotions of others, gives charm to their own.

A GREAT man, who lives intimately with his admirers, with difficulty escapes being made ridiculous.

THEY who make vice pleasant outnumber those who make virtue attractive.

WHAT we acquire with joy, we possess with indifference.

IT is a large part of learning to know what one wants, and where it may be found in its most authentic form.

THE truth we teach the young we should teach them to love, that they may find delight in making essay of their growing powers.

TO strive for knowledge and love, and to follow the intimations of a pure faith and hope — this, whatever may pass away, shall continue to be the ideal and aim of the noblest souls.

BE watchful lest thou lose the power of desiring and loving what appeals to the soul — this is the miser's curse — this the chain and ball the sensualist drags.

IN learning a new language we acquire fresh sympathies and ideas; for we discover ways of looking and feeling, and of expressing what is seen and felt different from our own. Our view is broadened and our insight into the significance and power of words is increased. The people whose language we have learned cease to be for us barbarians, and become friends whom we are able to appreciate and understand. Our world has become wider, and we have lost, at least, something of the narrowness and hardness of the provincial and national spirit.

DO thy work with as little noise as possible, and when it is done, imitate not the foolish hen, whose cackle proclaims her achievement to the barnyard.

IF thou art able to bear without flinching all that men shrink from, there is nothing great thou mayst not attempt.

WHO up the ascending way doth mount,
With patient industry,
Bathes in the waters of joy's purest fount,
And hears their song of glee.

THERE are who mistake the spirit of pugnacity for the spirit of piety, and thus harbor a devil instead of an angel.

A GENTLEMAN does not appear to know more or to be more than those with whom he is thrown into company.

THE apologetic tone is the tone of inferiority — it is evidence of lack of breeding. A beggar, if he rightly hold himself, meets a king on a footing of equality.

WHY complain that the dead are so soon forgotten? Were we to think of them with every breath, of what help to them would it be? Do not sorrows come fast enough to make us grateful that the latest dim the memory and deaden the poignancy of those that have gone before?

A CHIEF objection to enemies is, that, like creditors, they think they have a claim on our time and attention.

SYLLA was ignorant of literature, said Cæsar, and could not know how to be a dictator. This is the testimony of the supreme man of action concerning the worth of culture for men of action.

WHOM God's world does not delight, man's words can not help.

WHAT is thy wonderful brain? asks the materialist. I read thy fine thought and think of an acrobat's feat.

THE most repugnant thing in human nature, above all when it appears in those who claim to be good, as may easily happen, is meanness.

THE young now read too much. They are enfeebled in mind and body, by poring over storybooks and newspapers. Better for them were it to stroll or to sit and dream, if they can not run and jump and play. A wise parent would allow only the class books, the Bible and a few of the great poets and historians to lie within reach of his children. A book may make or mar them for the whole of life.

THERE lived in Lübeck, in the eighteenth century, a teacher of much learning, Heinecken by name, who, having long desired and finally received a son, turned his whole attention to his education. He taught him to speak before he was eight months old, showing the little creature various objects, giving at the same time the name of each, which he repeated ten or fifteen times, articulating each syllable with special care. The young Heinecken, when two years old knew the stories of the Old Testament and two months later he had read the

gospels. His father spoke Latin and Greek to him, his mother German. He was born on the 17th of February, 1721, and in September, 1723, he could answer all questions concerning the chief events of ancient and modern history, having acquired also a considerable knowledge of Geography. He, of course, attracted public attention and was talked of in all the courts of Europe. In his fourth year he was invited to Copenhagen by the King of Denmark, and in the presence of the queen and princesses, he delivered a brief address in Latin and declaimed a French poem. At the age of five he died. This is a striking instance of the folly of educational forcing.

THERE is a relation, though not accurately determinable, between the length of time the body grows, and the length of time it lives. The minds too which are longest in reaching the full measure of their power, have the finest and most vital structure.

WHY should one who has power to build temples for the worship of the God of truth and love, turn aside to destroy idols?

THE wish to keep one's self free from the power of the malignant, is, of itself, a sufficient motive for a virtuous life.

THE innocence which is simply ignorance is not virtue, more than a lamb's innocence is virtue.

THE weak best learn to deceive.

THERE is an association of sensations as of ideas. When one sense has been bribed the others readily bear false witness: and hence we neither see nor hear nor taste nor smell things as they are. The same sound or sight may be agreeable or disagreeable as it happens to be associated with what is pleasant or unpleasant.

THE fairest land is where live those we love.

ONLY the forgotten are dead.

MEN are not as good as their friends say, nor as wicked as their enemies believe.

TO have suffered together is a closer bond than to have enjoyed together.

AFTER religion and education, medicine and hygiene, may be the best means of moral improvement.

FOR Ampere the world existed only to stimulate thought, and for all who have known the joy of thinking thought becomes imperative.

REPUTATION depends less on what one does and says than on what others do and say for

him: but, in the end, men, like God, judge us by what we ourselves have believed and loved, done and said.

THE statesman renders service to his country, the man of genius, to the race.

JEALOUSY is love's shadow.

WHEN the crowd acclaims its favorites it applauds itself. It gives no ovations to philosophers and poets, the air of whose worlds, it can not mold into articulate utterance.

OUR deeds hurry before us to open or to bar the way.

WHAT we enjoy, not what we possess, is ours, and in labouring for the possession of many things, we lose the power to enjoy the best.

IN giving us dominion over the animal kingdom God has signified His will that we subdue the beast within ourselves.

IT is the tendency of the study of science to make us patient, humble and attentive to the smallest things. Is not this part of religion?

THE wrongdoer should fear impunity more than punishment: for punishment alone, whether inflicted by his own will or by other agency, will bring him back into harmony with himself and with God. In the end none can escape the

penalty of evil deeds, and the sooner it is dealt upon us, the more remedial will it prove.

WHAT thou dost simply because it is right to do it, has its full worth, though the only effect should be that which it produces upon thyself.

THE argument that it would be wrong to punish evil-doers if there were no free will, has little force. We destroy venomous reptiles and beasts of prey though they are not responsible for the harm they do, and so we may punish thievish and murderous men without regard to the question of their responsibility. It is the law of self-preservation.

A MAN is great when his thought and work become a source of light and strength for those who think and love wherever they be found.

WHETHER no one or a few or thousands praise or condemn thee, thou art what thou art: and if thou need the approval of men to make thee what thou art, it matters little what thou art.

HE who believes in God and genuinely loves nature, literature and art, has within himself an antidote for whatever may poison life.

A GREAT mathematician sees truths which no labor will reveal to those who lack his faculty: a poet contemplates beauty which is forever

hidden from the uninspired: a philosopher has insight into mysteries of being of which the common mind is incapable: and so he, whom love and obedience make religious, lives in worlds inaccessible to those whose hearts are wedded to matter.

LOUIS XIV., who gave his name to the great literary age of France, never opened a book. "Why read?" he said to one of his marshals.

WHAT is only vaguely seen or understood readily takes any shape or meaning.

IN associations of men the defects and weaknesses of the individuals are not only present — they are intensified.

WHEN experience has made us wise we are willing to be forgotten by all, save those who love us.

CONSERVATIVES, like embalmers, would keep intact the forms from which the vital principal has fled. They hold fast to the letter, until they come to believe there is virtue in dead elements. They live in buried worlds and would prevent new truth from emerging or embodying itself in institutions. They distrust the free play of life and would divert its currents into sloughs and canals.

## VI

THE colors with which the child-soul is dyed, never fade. They make all the life deep-glowing and many-tinted, or dull and gray. Let him bathe then in rich and glorious light, that the man may behold God's world clothed in splendor and beauty.

THOSE whom we suffer ourselves to scorn or hate, have overcome us.

WHERE love is not no good will stay.

IT is a misfortune to be bewritten and bepraised. It is as though one should be presented to the public in fantastic dress. There is something shameless in it, even when the praise is not flattery.

WHAT is more pleasant than to hear a mother singing her child to sleep? Is it not possible that they who have no music in their souls, were never soothed to rest by the lullabies of mothers? No other songs are so sweet or re-echo so long through the halls of memory, keeping still with us the far off happy days when life was innocence and love and joy.

IN all actual or possible worlds, under all circumstances, it can not but be well with those who are true, brave, chaste and loving.

THEY who have discovered great truths have exerted a more profound and beneficent influence on mankind than the doers of great deeds.

THE young have little self-consciousness and their qualities are often revealed to them by casual remarks. A boy hearing his mother say that he never failed to return at the appointed hour, was made aware of the virtue of punctuality, and received encouragement to cultivate it in everything. Another, being told by his teacher, that his father said he had talent but was wayward, had to look in the dictionary for the meaning of wayward, but was pleased and stimulated by his father's opinion of his talent.

INTELLECTUAL culture has a moral value. Attention and reflection, without which it can not be acquired are virtuous habits since they imply self-direction and self-control. One can hardly live in the world of intelligible things and at the same time find pleasure in what is false or low. Then the disinterested love of truth which culture fosters is akin to the unselfishness which is a characteristic of the good.

THE young should be led to widen the meaning of duty; to accustom themselves to recognize and feel that there are few things which it is well to do, that duty does not command them to do.

THE man is worth what his leisure is worth.

THE desire to grow ceaselessly in intellectual and moral power, is felt as a wholesome stimulus by the noblest men and women; but it is rarely found in the young. It is a passion of the mature and is a result of long-continued efforts. Nevertheless it is a motive which a wise teacher will not ignore in his dealings with his pupils, for the wish to excel, to surpass one's self, when rightly directed, will lead to admirable results.

LET the teacher cultivate habits of admiration, not of criticism. Let him accustom the young to live in the company of the great masters with such joy and enthusiasm that they shall not think it worth while to dwell on their faults; for this is the mood which urges to self-activity, favors growth, and increases the power to will and to love, without which there is no good in life.

IT is better to have a fair mind than a beautiful body; but it is weaker to be vain of one's

mind than of one's body; for they who think should know that all vanity is pitiful.

WE grind in vain when there is no corn in the hopper.

THERE are many ways of being witty, and they are all good, if one but keep clear of malice and filth.

THE freedom and prosperity of a state depend not on wealth and numbers, but on the moral worth and intellectual culture of its citizens.

IT is the property of culture to dissolve old ideas and beliefs, when they are false, and to prepare minds for the perception and acceptance of new truths.

COURAGE, a sort of intrepidity of nerve, is found, under proper provocation, in nearly all men who are not ignoble — in the bar-room bully as well as in the captain who leads his troops to confront death in defence of their country: but the love of excellence, mental, moral and physical, is rare and a far higher thing than readiness to expose one's life.

PROVE nothing — proof provokes contradiction — but show men how to know and love, what thou knowest and lovest.

WE are tolerant where we love.

A SCIENCE may be most important, and yet have small educational value as is the case with mathematics.

THE value of rules lies in their power to direct and control attention.

THE whole purpose of education is to favor acquirement of habits, habits of feeling, thinking and doing. The work began with our remote ancestors: but it is carried on with most effect, in the family, in the early years of childhood.

THEY who will not suffer contradiction prefer their prejudices to truth: for, if our opinions rest upon solid ground, those who attack them do not make us angry, but themselves ridiculous.

WE are not glad enough, do not rejoice enough. Therefore are we heartless and unthankful, weak and complaining.

HONEST disturbers of the peace, agitators, rebels against the existing order, help to give us clearer insight into the evils of the times: and this is a step towards finding a remedy for them.

INDIFFERENCE to those who hate us and willingness to lack what we may not have are

a large part of wisdom: and this indifference and willingness need have no tendency to hinder us from helping all men as far as we may or from striving for whatever a rational being may rightly enjoy.

No custom, no law, no religion, no philosophy, is good or evil, true or false, because it is old or because it is new.

Folly will run its course and it is the part of wisdom not to take it too seriously.

Philosophy teaches us to bear contradiction with patience and to maintain what we know to be true, at the risk of the loss of friends and money, now that no one is in danger of bodily torture or of life, for uttering what he believes.

The will, like the intellect, is developed by self-exercise, and to form a character, freedom must be given. If the man is to be self-controlled, the youth must learn to control himself. Education, in a word, is a process not merely of self-development, but of self-emancipation. The young should be prepared to pass from the discipline of the school to that of reason and conscience: and since reason and conscience are enrooted in God, the will, to have all its force, must be strengthened and sustained by faith in Him.

THE cycle of values of a cultivated mind is essentially different from that of a child or a savage. Greater intellectual power and wider knowledge not only transform our estimate of the relative worth of things, but they lead to a juster appreciation of what has worth, while they reveal the vanity of much which the multitude consider valuable. As the man ceases to care for what the boy found delightful, so, what one age considers essential to its welfare, another holds to be of less or no importance. Our whole being tends to adapt itself to our intellectual views, as life tends to set up and maintain a correspondence with its environment.

NATURE suffers compulsion only when we have learned her secret: and this applies, with special force, to human nature. We can compel the young to the self-activity without which there is no self-improvement, not by threats and violence, but by bringing to bear on them the charm of influences which they can not fully understand, but to which they irresistibly yield: and only those who possess and use this secret are educators.

LET everything be done for health which is the basis of education and the condition of a happy life.

WE deal with children as with adults, having in view first of all, the pleasure or help they may bring to us, not the enlightenment and strength we may give to them.

PLATO thinks no training so good for boys as the seeing others do what they themselves are urged to learn to do.

POVERTY is the nurse of great men, because it teaches as nothing else can that everything depends on self-activity and self-restraint, on industry and obedience.

HE who is busy doing well comes little by little to take pleasure in nothing else. He thinks not of what he has done, nor of the praise or profit it has brought, but finds himself only in ceaseless right-doing.

TO be able to express what kindles the highest thoughts and the purest sentiments the noblest souls may know, is to have a sense of god-like power.

DOUBT is not evil, if it spur us to greater efforts to know and follow truth. The fallow mind may have no misgivings, but they who think, must needs, at times, hesitate and be unresolved.

THE best education is that which makes us capable of self-education; and the highest value

of political and social liberty is found in its favorable influence on mind and character.

WE can be rightly self-active only when we feel ourselves free.

LIFE is action, energy, effort, power of will manifesting themselves in ceaseless endeavors to approach ever nearer to perfect truth and love. If we are to form a race of men in whom yearning and striving for the best is the master bent, we must bring education to bear on will and character more than upon the intellectual faculties.

INTELLECTUAL strength united with moral purpose is a mighty force; and that which constitutes the real superiority of an individual or a people is character. Virtue is strength; vice is weakness. It is a high privilege to be able to live in the world of thought, but we are invincible only when our life is enrooted in principle.

WEAKNESS, mental, moral and physical, is misery, and virtue is joy and blessedness, because it is strength.

WITH great thinkers thought is an obsession. It causes Leibnitz to forget to eat his meals, Newton to call his servant to take out the fire, when all he had to do was to move away from

it, and Kant to neglect to propose to the woman whom he wished to marry.

PREJUDICE, passion and sloth are the foes every lover of wisdom must encounter and overcome ere he can hope to attain to insight.

AS we can not love what is hateful, let us accustom ourselves neither to think nor to speak of disagreeable things and persons.

WHEN I listen to my heart I should wish to be always with those I love, when I hearken to reason I should wish to be far away from them. In other worlds the reconciliation shall take place.

EACH one's views of life are transcripts of himself, for at bottom each one thinks himself.

THE genuinely great are so natural, so free from pretense, that they who know them find it strange that greatness should be rare.

IN polite society it is a disadvantage, almost a disqualification, to be superior. The greater the wealth or the title, and the lesser the man or the woman, the more certain the success.

REPUTATION is like a credit — it enables one to venture on enterprises which else it were rash to undertake; for it gives him the name and in a way the power of riches, though he be poor.

TO think of education as a means of preserving institutions however excellent, is to have a superficial notion of its end and purpose, which is to mould and fashion men who are more than institutions, who create, outgrow, and re-create them.

WHEN we do what we feel to be eternally right and the best, God is with us and we are conscious of His presence.

MY friend, for whom philosophy and poetry are but incidental, who simply renounces as not intended for him insight into the ultimate problems, and moves on wholly secure in obedience to conscience, teaches me the frivolity of literary men and literary moods. He is a genuine man however incomplete, and his life centers in eternal truth, while talkers and writers are often but echoes and semblances of real men.

WHEN a truth is clearly perceived, utter it confidently as thou appealest to God, nothing doubting, though a world should contradict and oppose.

FOR what slight causes children and all weak and foolish persons quarrel. Remembering this, hold thyself aloof from contention.

VIRTUE gives us so deep a sense of peace and joy that we feel that life is lord of all: and the good therefore find it easy to believe in the soul's immortality.

WHO is there whose real interests can be served by anything else than by the prevalence of truth and justice, of joy and peace? Attach not thy heart then to thy particular whims, but trust God and believe that He guides the universe to right ends in ways thou canst not comprehend.

A GREAT man attracts more attention by failing once than by succeeding many times, so much more willing are we to find fault than to admire.

HOW is it possible to love and not yearn to help?

THEY whose minds are suffused with light, whose souls are aglow with love, have solaces all their own wherewith to mitigate the tyrannous sway of time and place.

MAY we not say that the end of education is a healthy mind, since health of mind is intellectual and moral power?

HOW can young souls inhale the air breathed by illustrious men, and not be uplifted and inspired?

WHATEVER thy work, intelligence and moral purpose are essential.

NOBILITY of soul, godliness and heroism seldom bring prosperity, still more seldom, happiness. They are virtues which lift to higher worlds, and fit imperfectly into this.

WHAT matter whether the thought be thine or another's? All the wise need to know is that it is true and beautiful. What care I to whom the stars and the flowers belong, since they are also mine?

SOMETIMES when a fair thought greets me, I look round and ask myself why such good fortune should be mine, like one gladdened by the visit of a friend he had hardly hoped to see again.

THE end of education is identical with that of life. It is, in fact, the unfolding of life with a view to its end.

THE educator's goal is power and skill rather than knowledge. He who leaves school, knowing little, but with a longing for knowledge, will go farther than one who quits, knowing many things, but not caring to learn more.

AS a physician's skill is made manifest in critical cases, so a teacher's is shown by his success in dealing with weak and slow pupils.

THAT alone is our own which we understand and love.

THE nobler life of the race is renewed and sustained by the education of the young.

THEY who accept the same formulas do not therefore think alike, much less feel alike. Nothing, indeed, is so rare as a union of minds and hearts. We agree superficially, and for a purpose; but only the best, only they who know God and live consciously in Him, are at one with Him and with one another. They alone understand the prayer of Christ that men may be one, as he and the Father are one.

GREATER things remain to be done than have yet been done. God and His universe still wait on each individual soul, appealing and offering opportunity.

THEY who are wholly in earnest live in worlds where ridicule can not affect them.

NO one cares to be remembered merely as a lawyer, a physician, a merchant or a scholar; but as a man. If then thou hast ambition choose the kind of life most favorable to the prosperity of thy true self, to the play of the nobler faculties and more generous impulses; the life which

will best help thee to become a man well rounded and complete.

WE must react on the material good we inherit under penalty of forfeiting it: and each one must re-create for himself his spiritual inheritance, if he is not to lose its significance and vital power.

ONE'S wife, children and friends possess him more than he possesses them.

BETTER a naked body than a naked mind.

BEAUTY is for the eye; not for any grosser sense. Feast thy sight upon what is fair, but draw not too near.

AN aphorism contains in the most effective form the essence of many arguments.

NATURE, freedom, religion, literature, science, art, trade, work and leisure, are all educational opportunities and powers, and it is the business of the wise and good to see that they all co-operate to form a higher race of men.

THE ever-present temptation both of teachers and pupils is to consider and treat the means of education as ends. From learning to talk and read and write to the highest philosophical contemplation, what we acquire is but a means to develop and perfect the human spirit.

CONVERSING with his officers, on the battle-field of Wagram, upon the subject of education, Napoleon said: "I have forbidden that any pupil in my lyceums receive corporal punishment, but had it not been for the rod, neither Turenne, Condé nor myself, would have done the great things which have made us famous."

EACH individual bears within himself an ideal man, and to bring him forth in perfect form is his divinely imposed life-work.

MORE inspiring and interesting teaching alone can make progress in education possible: for such teaching alone has power to produce greater self-activity, greater concentration of mind, greater desire to learn not only how to get a living, but how to live.

LET us give less thought to the evils of the time, and strive more earnestly to overcome our own ignorance and sin. He who improves himself will make others better, while a mere censor runs great risk of doing only harm.

WE understand the present only so far as we are able to see clear in the darkness which covers the past; for the present is but the past in its newest form.

THERE is some lack either of sense or of character in one who becomes involved in difficulties with the worthless or the vicious.

SINCE knowing is but a small part of life, and doing nearly the whole, the educator will make greater effort to teach right behavior than to impart knowledge.

AS a brave man goes into fire or flood or pestilence to save a human life, so a generous mind follows after truth and love, and is not frightened from the pursuit by danger or toil or obloquy.

LET us not accustom the young to pious practices in a way which shall lead them to identify religion with these observances, lest, having become mature men, in losing fondness for what is ceremonial and devotional, they lose also religious earnestness and truth.

THE teacher should begin with facts, continue with them long, and never lose sight of them.

FOR strivers what is difficult becomes easy.

LET us live while we live, bearing in mind that right human life is faith, hope and love, knowledge, wisdom and goodness, beauty, light and power.

THE teacher is worth what the man is worth.

THE test of the worth of a school is not the amount of knowledge it imparts, but the self-activity it calls forth.

A CHILD runs to its mother many times a day with a hundred questions, and she, if she be wise, strives to enable it to think its own thoughts and to answer its own inquiries. This is education in its typical form.

GOD does not love a weak mind any more than He loves a weak will or a weak faith, and to imagine that we are good because we are weak is superstition.

THE educator's fundamental precept is, not — Be thyself — but — Become thyself.

TO form a right judgment of the moral worth of a man we must consider him in the light of the ethical ideas of his age and country.

A GOOD life is the only true service. This seems simple enough. But it is difficult to determine what a good life is, since the idea varies not only from age to age, from people to people, from religion to religion, but from individual to individual. One may be good and ignorant, good and indolent, good and useless: another may have faults, vices even, and yet be an earnest truth-seeker, and a sincere lover of his fellowmen, striving day by day, to overcome himself, to learn and to help.

GENERAL propositions are seldom wholly true. Thoughts and aphorisms therefore, like

comparisons, should be taken not captiously, but in a large sense.

LET thy one abiding source of pleasure be the seeking for truth, in man, in nature, in books and in thy own mind, persuaded that so thou seekest God.

IT is the business of culture to make us able to consider with intelligent interest all real opinions, even those we do not and can not accept.

IT is the great office of the school to teach, for it can educate only by teaching in the right spirit and in the right way.

TO educate one must be educated; and to educate children one must have a luminous mind and a brave and cheerful heart.

CIVILIZATION is a deviation from the laws of matter, caused by belief in God and a spiritual world; and if the mass of men should come to accept atheism, human life would organize itself on principles that exclude the ideas of right, of duty, of liberty, of mercy, of philanthropy; for who can imagine that Nature cares more for man than for the microbe that makes an end of him?

IT is not necessary to consider a man's words or to answer his objections, unless his utterance

is from the inner depths of his being. Mere system-defenders and special pleaders thwart their own purpose.

HE who is at once thoughtful and energetic succeeds whatever his work.

WHEN the mind is luminous and its play unhindered a spirit of joyous courage pervades our whole being.

WE find it hard to pardon those, who, having kept us company during a part of life's journey, move on and leave us behind.

TO think profoundly, to seek and speak truth, to love justice and denounce wrong is to draw upon one's self the ill will of many.

THERE are whom words frighten more than the things they express.

WE shrink from the contemplation of our dead bodies, forgetting that when dead they are no longer ours, and concern us as little as the hairs that have fallen from our heads.

THE aim of education is to strengthen and multiply the powers and activities of the mind rather than to increase its possessions.

OUR free state and church schools easily induce parents to shift the responsibility of education upon others. They persuade themselves

that it is enough to send their children to school, turning away from the essential truth that the aboriginal God-appointed teachers are fathers and mothers.

EDUCATION, it is said, can not create, it can only develop. But is not creation a developing?

WE lack confidence more than ability. If we but knew how to hope and be steadfast, how many of us might become doers of best things and true wonder-workers!

THOSE who are in public view and whose names are known to all, belong to a political or religious party, or to a school of science or literature, or they are industrial or military captains, or it may be, prize-fighters; and widely different and even contradictory opinions are current concerning their abilities, performances and characters. They are extravagantly lauded or extravagantly abused, and a wise man will have little to say about them.

THEY are wise who understand the general dullness, indifference, selfishness and cowardice of men.

TO love and serve a good man is to become his master.

"THE magnanimous man," says Aristotle, "is reticent and somewhat slow to speak, but he

speaks openly and boldly on the proper occasion."

A VIGOROUS and fertile mind rebels against the study of mere numbers and abstractions, for he is athirst for what is most profoundly and livingly interesting.

WHEN knowledge or belief becomes fixed in dogma, it loses much of its power to interest and educate. Hence the teacher may not rest content with dogmatic assertion, but must adapt what he imparts to a circle of living ideas.

WHATEVER else the incapable be permitted to do, let them not become teachers.

THE best work is done for its own sake, for when the object is gain or applause, no one is divinely inspired. The masterpiece loses half its charm in the eyes of its creator when it is praised by all the world. It has become profane.

TRUTH is not a conventional thing: it is life and life's nourishment.

WHERE it is the chief aim to teach many things, little education is given or received.

IF some higher power should do for thee at once, all that thou hopest and desirest to do, life would lose its zest: and in all success there is something of this disenchantment.

THE mind is fed by observation, deepened by meditation, and disciplined by reading the best authors, and by writing the best one knows.

IN education, as in religion and love, compulsion thwarts the purpose for which it is employed.

HE who has learned to find his pleasure and profit in retirement and solitude has made blessings of the two things which are the most common cause of ennui.

THE idea of human perfection each one must evolve for himself: but its great historic sources are to be found in the Christian religion and Greek Philosophy.

THE most wretched of men is he whose heart beats for himself alone.

WHAT a wise man knows seems so plain and simple to himself that he easily makes the mistake of thinking it to be so for others.

FORBID as little as possible, for to forbid is to suggest the thing forbidden.

IF human will were prevalent with God, the world would be a chaos.

INFERIOR thinking and writing will make a name for a man among inferior people, who in all ages and countries, are the majority.

ONE may speak Latin and have but the mind of a peasant.

TO fail is easy, to succeed, difficult; but a foolish self-conceit makes each one think the principle applies to others, not to himself.

A LIBERAL education is that which aims to develop faculty without ulterior views of profession or other means of gaining a livelihood. It considers man an end in himself and not an instrument whereby something is to be wrought. Its ideal is human perfection.

SCHEMES and systems are valuable only in as much as they lead to valuable results; but their defenders lose sight of this and consider them not as means but as ends. Herein lies a chief obstacle to social improvement and the advancement of knowledge.

HOW to induce the best men and women to give the best education to all is the most important problem which can present itself to a people.

IF one should propose to himself the ideal of cleanness, cleanness of body, thought and desire, and follow it day by day, he would go far towards perfection.

BELIEVE in no triumph which is won by the deadening of human faculty or the dwarfing of

human life. Strive for truth and love, not for victory.

WHEN we read the words of the great thinkers we, who are not great thinkers, feel there is infinitely more in what we know and forebode, than is, in any way at all, comprehended in their formulas.

WHEN two agree to say it is cold or dark, they mean much the same thing: but when they agree to say they believe in God, or in truth or in love, their meaning is often worlds apart.

THE words of one who thinks are symbols of what the unthinking do not and can not even suspect.

WHATEVER happens serves God's purpose, and since His purpose is to do good to His creatures, all will be well! In this faith I rest sheltered from all foolish troubles and vain misgivings.

A MAN comes to me to speak of some project to stimulate the growth of the city, and I talk with him with as much interest as though this were my chief thought, turning my mind in whatever direction the moment requires. But no one, alas! ever comes to thrill me with the love of divine things.

SERIOUSNESS is like the smooth surface of deep waters. Beneath it lie treasures of life and joy, which noisy shallows could never hold.

FROM two evils above all I would be free — from insane lust and dehumanizing greed.

IT seems natural to affect contempt for that which we lack, whether it be beauty or knowledge or money or virtue.

NOT the deed, but the heart we put into it, makes us worthy.

THE least vain still find a few by whom it is pleasant to be praised.

A CELEBRATED man is like a patent medicine, praised and sought after, so long as he is advertised, but neglected and forgotten, when his name ceases to appear in glaring type. It is well that they who live for popularity should lose significance when the noise raised about them dies away into the eternal silence.

AS we learn, according to the proverb, not to grieve over spilt milk, but to make the best of things, so let us in the persons with whom we live, seek and find the better. It is the good, not the evil in them, that can help us.

MERRIMENT is never far from being ridiculous.

THE mind takes the bent given by the heart, as great thoughts spring from generous and exalted moods.

WITH the young imitation is an irresistible impulse, and it is little less than criminal not to place before them that whic his most worthy of imitation. Let the teacher then be a wise, strong and cheerful man that when he speaks of heroes, saints and sages, his pupils may find his words credible.

WHAT is Nature for young eyes, but a glorious miracle? And this is what it is also for the deepest thought of the philosopher.

THAT is beautiful which enlarges and purifies life, which gives a new sense of its wealth and joy; and what in itself is plain is beautiful, if it is associated with happy thoughts and pleasant memories.

OUR happiness depends much on the way others behave towards us: and they behave generally as they are inspired by our words and acts. Give joy and thou shalt receive it back again.

BE simple, faithful and loving; and whatever thy work, let high and holy thoughts bear thee company.

WHAT others think of thy lot is of little importance. Whatever it be, make it sufficient and pleasant for thyself.

BE taught by others and so learn to teach thyself.

WE do not find it hard to bear with ourselves, though we are full of faults. Why then may we not learn to be tolerant of others?

LET those who have authority be favorable to whatever makes for purer and richer life: and let them have a care lest word or deed of theirs be a hindrance to any kind of genuine progress.

THE majority are never with the wisest and best. They neither understand nor love them. In the kingdom of earth as in that of heaven, the many are called, the few are chosen.

PLEASURES have their ranks and orders, and it is a large part of the educator's business to cultivate a taste for those which are pure and ennobling: for by nature we are drawn to the lower.

HE who has not received the baptism of sorrow remains all his life a child.

"THE roots of the tree of knowledge," says a Latin author, "are bitter, but the fruit is delicious and wholesome."

IT is a prime fault to be tiresome; but let the teacher be watchful, lest in making himself interesting he accustom his pupils to imagine that progress without pain is possible.

EVERY true man is a teacher; for by living and doing well, he becomes an example and encouragement to others.

THERE is a grave defect in the school where the playground suggests happy, and the classroom disagreeable thoughts. It is possible to lead the young to take pleasure in learning, and the teacher who fails in this, fails altogether. It is well that they find amusement in games, but it is indispensable that they delight in study. Exercise of body and exercise of mind are supplementary, and both may be made recreative and educative.

HOW many who pass through our colleges learn only to use big words to express little thoughts.

GIVE not hideous or grotesque playthings to children, but accustom them from their earliest years to associate what causes pleasure with what is beautiful: for the beautiful is akin to the true and the good.

WE have no sympathy with those who are controlled by ideas and passions which we

neither understand nor feel. Thus they who live to satisfy the appetites do not believe it possible to live in and for the soul.

WHATEVER tends to preserve and develop our being gives pleasure. Hence generous emotions are agreeable, hence a virtuous life is the happiest.

UNLESS instruction terminate in education which is essentially moral, it conduces to the good neither of the individual nor of society.

TO cultivate the memory we should confide to it only what we understand and love: the rest is a useless burden; for simply to know by rote is not to know at all.

BELIEVE that with thyself thou canst do whatever is necessary to make thee a wise and noble man; but know that in attempting to do much for or with others, there is risk of spoiling all.

THE animal appetites are inborn and are felt by all, but only those who educate themselves, hunger and thirst for truth, goodness and beauty. The noblest individuals, the highest races are those in whom the urgency of the spiritual needs is the most profound and irresistible.

IF we fail to interest, whether because we are dull and heavy, or because our hearers are so, we teach in vain.

THEY whom trifles distract and nothing occupies are but children.

OUR scholastic training is artificial and it influences conduct but little. As the savages whom we have instructed are ready when left to themselves to return to their ancestral mode of life, so our young people quickly forget what they have learned at school, and sink back into the commonplace existence from which a right education would have saved them.

THE study of science, dissociated from that of philosophy and literature, narrows the mind and weakens the power to love and follow the noblest ideals: for the truths which science ignores and must ignore are precisely those which have the deepest bearing on life and conduct.

TO give to the body, the mind, the will, the heart, the imagination, the conscience, the power and beauty proper to each is the business of education; and it is the business of the teacher therefore to lead his pupils to become self-active in their whole being and in every direction. His purpose should be to strengthen and supple the

body, to confirm the will, to purify the heart, to quicken the mind, to fortify reason and to make conscience sovereign.

WHEN doctrines are imposed they are neither held nor defended with the force which living convictions inspire.

WHAT is false will in the end be shown to be so, however much it is maintained and propagated.

A MERELY mnemonic education results in arrest of development. To see this it is sufficient to study the history of the Chinese and Mahometan schools.

A PITCHER of water, a tub, a sponge, a towel and a piece of soap is all one needs for the daily bath, without which the fairest seeming man or woman is but an unclean animal.

ONLY that which springs and grows from within has life: and institutions are vital only when born of the eternal spirit which is ever alive in the breast of man.

MOBILITY is a characteristic of the child. He is impressionable, emotional, fickle, easily diverted or fatigued, little able to fix his thought or hold to his purpose. This is a result of his weakness, which in the higher races tends, in a measure, to disappear of itself, but is never

really overcome except by right education, which so guides and stimulates the young as to make them self-active in the mind and in the conscience.

CHILDREN prefer song to speech, vocal to instrumental music. Let them be taught to sing while they are eager to learn.

THAT learning is best which best helps us to learn more and higher things.

THE end of life is action and thought from which no emotion springs is sterile. The knowledge that has no bearing on the conduct of life is vain.

WE must feel before we can think, and to think deeply one must be moved by profound and permanent enthusiasm.

MAN is born educable, and the higher the race or the family from which the individual springs, the more richly endowed is he with the predispositions that make it possible to develop in him intelligence and character. Heredity therefore plays a large rôle in education. Together with the environment, material, domestic and social, religious, moral and intellectual, it more than all other causes makes us what we are: the intentional effort to modify human life, which finds its expression in the school, being

subordinate to heredity and environment. The school, however, helps to create the qualities which we inherit and the medium in which we live, the education a people has received entering as an element into its character and as a constituent of its environment.

THE self-educated man, in the popular sense, is poorly educated, as the self-made man is imperfectly made.

WE do not see rightly until we learn to eliminate what we expect or wish to see from what we really see.

THE serious mind, the mind that sees all things in relation to one another and grasps them as a whole, is the philosophic mind, which is the finest fruit of years of observation, reading and reflection.

THE method of the higher education is the method of original investigation, compelling the mind to become self-active.

THE race is stronger than the individual; who, however, becomes potent and wise in the degree in which he rises above the necessities and blind instincts of the race, and serves and loves it in ways for which it hardly cares at all.

As children must have the hooping cough, the college youth must pass through the stage of conceit in which he holds in slight esteem the wisdom of the best.

A man's value is determined by his tastes, his preferences, his wisdom, his wealth of sympathy and love, his conduct, his largeness and fulness of life. What he simply knows may be lost sight of in the estimate.

Only those do their best, who feel that whatever they do their best is demanded of them.

A hobby is the result of a distorted view of things. It is putting a planet in the place of a sun.

To undertake great things one should have a great soul.

They who yield to violence can still respect themselves; but they who are dominated by greed and lust are made despicable in their own and all men's eyes.

In self-defence we have the right to kill a man, but not to corrupt him.

No pleasure is good unless it end in joy, in enrichment and purification of life.

RUSKIN thinks that if we have loved the noble work of others we may speak in commendation of our own. But the wise and good turn from any worthy thing they may have done, studying how they may do better.

MAKE thyself lovable. The one means is to love; for the amiable are those who love.

THE woman who makes a happy and virtuous home does a higher and more useful work than the man who amasses great wealth.

THE instinct of animals is transmitted by heredity, and it is probable that the voluntary habitual acts of ancestors tend to become instinctive in their descendants, though this tendency may be modified by the will, which enables man to control even his most imperious appetites.

THE mother makes the man; the wife, the home.

THE more we live with what we imagine others think of us, the less we live with truth.

IF we are disappointed that men give little heed to what we utter is it for their sake or our own?

THEY who love are observant of little things and they can deny themselves both great and small.

THERE is order in all things and there is morality in all things. The mind which finds itself face to face with a universe governed by law, finds in itself the law of truth, right and justice.

THE line that separates vanity from the simple love of truth and the pure desire to be of help, is hard to draw; for in the best we do there is something of the emptiness which seems to be part of our life.

THE worst tyrant is an evil habit, as a good habit is the noblest and most generous of masters.

GREATER physical health and strength might have driven thee to occupations that require labor of body rather than of mind; and so, hadst thou been stronger, thou wouldst be weaker.

THE love of the nugatory spoils life.

THE praise of virtue lies in the deed — rhetoric is vulgar, eulogy is vanity.

IF eating, drinking and other pleasures of sense were the chief good of life, it would belong to beasts not less than to men.

MORAL good is man's highest good, and right, his supreme law. His being therefore dips in God, who makes moral good possible.

THAT of which we are most intimately conscious is the self, willing, thinking, believing, hoping, loving, acting; and the self thus made known to us is a spiritual, not a material something.

NATURE is thought made concrete — a book, written by God, which He alone can rightly read and interpret.

EXCEPT in the realm of abstractions, to be certain is to believe.

WE believe what is in conformity with our moral nature, and since freedom is an element in whatever is moral, faith is a free act or a habit resulting from free acts.

REASON is the faculty of judgment; but judgment is determined rather by what we feel than by what we know. We think as we feel, and conscience, like character, is formed by what impresses the imagination and the heart more than by what appeals to the intellect. Hence what we see done around us, especially in youth, moulds our life vastly more than any doctrines that may be taught us.

MAY not the most extravagant theories not less than the mad excesses of passion, serve to give us clearer insight into the truth of religion and the wisdom of a virtuous life?

HOW often we touch on the confines of the realms of light and peace! But how hard it is to enter and abide therein.

THE soul finds its image everywhere, and if it look a little above, sees the prototype in God.

WHENEVER a mind of exceptional strength grapples the great problems with honest purpose and persevering industry, he brings light and help, however disappointing the immediate results may seem to be.

DEEP thoughts are serious thoughts. Mockers but skim the surface.

IT is of the nature of knowledge to enlarge the mind, but the truth that makes us free is wisdom, which belongs to those alone who live in obedience to reason and conscience, to the will of God, however manifested to them.

THE reek of passion darkens the intellectual view and enfeebles moral perception.

REASON is never put to baser uses than when it is made the accomplice of the wrongs it is employed to excuse.

UNITY of thought, harmony of action and steadfastness of aim give irresistible power. Have a worthy object in life, see it clearly,

grasp it firmly, desire it ardently, pursue it perseveringly, and thou shalt rise above the crowd, who having no fixed and unalterable purpose, follow chance suggestions and wander at random.

AMBITION of little things — of acquaintance with rich or fashionable people, of seeing one's name in the newspapers, of praise for what is ordinary or trivial, is a mark of petty minds and childish characters. It is no better than the vanity of a girl or a coxcomb.

THE only genuine heroes are moral heroes — men, who having overcome themselves, show the world how a mortal may lead a godlike life.

WHOEVER leaves to the world a portrait of one of its greatest men, whether sketched with pen or brush or chisel, is a general benefactor: and we are most fortunate when poet, painter and sculptor, have co-operated to transmit the features of immortal minds.

METAPHYSICIANS may reduce the universe to formulas; but expedients carry us safely through practical affairs, where formulas are of no avail. The individual is particular, and must face life with his special force and character, or be thrust aside. The world is governed by laws, but to

each one they apply as instances, which he must know how to control and make subservient to individual aims and ends.

NO one is interesting to the crowd unless he have a touch of vulgarity.

OUTCRIES against those who are not criminal are plaudits.

IF anything could make one a pessimist, it would be to know that Fame itself can blow no notes which are not hollow echoes.

HE who greatly admires has the power of great scorn: he who greatly loves can feel infinite contempt.

WE must wean ourselves from the past as a child is weaned from its mother; but we must none the less still hold to it with reverence and love, for in it lies the secret and source of what is best in us.

LET the young be taught to believe in the best things — in courage, magnanimity, truthfulness, chastity and love; for so long as experience has not revealed their supreme worth, through faith alone can their value become known to them.

A BRAVE man does not dread poverty, for he feels that though he possess nothing, he shall

still be equal to himself: and therefore if he has inherited or gotten wealth, he will not hoard it, but will use it in a noble and helpful way.

THEOPHRASTUS, overtaken by a fatal disease at the age of a hundred and seven years, regretted that he was forced to quit life just when he had begun to grow wise. Still hope to improve; for, if thou lose this hope thou hast begun to fail.

WE know so little and see so darkly into the future, that it ought not to be difficult to persuade ourselves that what happens contrary to our opinion and will, may none the less be for the best.

## VII

SINCE it is not possible to know everything or to occupy one's self to good purpose with many things, it is the part of wisdom to turn one's thoughts habitually to the subjects of permanent and paramount interest, and to lay chief stress on doing what one's talent or one's duty points out as his proper work. They who follow this principle walk in the way of strength and peace. It is not a hardship for them to be left alone. They are content to be ignorant of the tales and happenings which make up the world of idle and empty minds. What is interesting but for a moment has no interest for them. They find no pleasure in hearing or recounting the sins and miseries of their fellowmen; nor in making and receiving visits merely to escape from themselves. Their solitude is precious and delightful, for it shuts out all vain distractions, and ushers them into the company of God and of the noblest souls.

FEW have the power to think deeply; still fewer have the will and courage to take the pains to make themselves capable of such thinking;

and only the fewest observe, study and meditate habitually. They are the chosen band from which the creators of opinion and the true leaders of men go forth.

OUR life is fitted to a scale of years and works. When we have seen the spring return many times, its early charm no longer returns with it. When those we knew in childhood and youth sink, one by one, into the grave, this final resting-place of all loses something of its gloom. When we have planted and reaped, and planted and reaped again, the feeling comes at last that it is enough, that we are weary and ready to repose in the bosom of the earth, by which we have been so long nourished. After years of toil and care we consent to death, as they who have wrought through the heat of the day welcome the approach of evening, drawing near to bid them cease from their labors: and when at length the final summons is heard, we regret nothing but the wrong we have done, and like repentant children, turn to the Father whose love and mercy have followed us through life.

IF thy friends tire of thee, remember that it is human to tire of everything.

IN the end merit must be recognized, if not by men, by God.

NO virtue ever deceived a soul that loved it truly.

IF in imagination we place ourselves in one of the fixed stars, the earth disappears and our whole solar system shrivels to a point no bigger than a candle light. In such perspective, individual man seems less than nothing, the entire race vanishing utterly. If this view sadden, let us reflect that when the world is reduced to an atom, the crimes, cruelties, wars, treacheries, filth and baseness which stain the page of history, lose much of the horror and hideousness with which they affright us. It all appears to shrink to the crossings and battlings of insects, where nothing matters. This however is but the physical aspect and it becomes unimportant when we consider that a soul which thinks and loves has higher worth than a universe of lifeless elements, as a soul delivered up to greed and lust is more horrible to contemplate than things the most monstrous in nature.

BE content that others have position, if thou hast ability: that others have riches, if thou hast virtue.

THE desire to make one's name illustrious; a theme for poets and historians, a subject of interest and admiration for future generations, would seem to be, whether one believe in God

and the immortality of the soul, or only in matter and utter extinction, but meaningless vanity; and yet it is felt most strongly by the noblest and mightiest spirits, while even the poorest and most obscure would wish to be remembered by at least a few. Hence though it seem irrational there must be some profound significance in this yearning to survive as a memory and influence. Possibly it springs from the Universal Will, which, impelling to the continuance of the race, persuades the individual that the more he is known and recognized, the more he partakes of the life that is indestructible.

GENEROUS sentiments and noble emotions lift us above ourselves and make us forget for the moment the thousand threads that bind us to selfish interests: but if we imagine that these exalted moods may take the place of virtue and dispense from ceaseless striving, they but lead us to ruin: for admiration and enthusiasm have worth only when, by helping to form the mind and mould character, they issue in purer and more beneficent life.

IT is easy to please innocent and healthy minds. Plain food, the daily tasks and amusements that cost little, satisfy them. Their tastes and appetites have not been perverted by coarse

excitements and excessive indulgence. They are temperate in soul and body. They know nothing of satiety and disgust. They do their work with brave hearts; they find pleasure in simple games, or in reading books or in conversations in which no unworthy or harmful thought is uttered or even suggested. Their joy is equable and enduring. They are happy in themselves and their presence brings peace and cheer to others. They have pure delights which those who live in the midst of splendor and luxury do not understand.

THAT which gives free play to the mind and a purer love of God is the only good fortune that can come to any one.

WHEN vice becomes general, and public opinion, corrupt, laws made to counteract the evil have little effect, as medicines are taken in vain when the vital organs are no longer able to perform their functions.

THEY who think they know all, learn nothing.

IF the young are watched too closely, if they are kept habitually under surveillance, the spring of action is weakened, the power of initiative is destroyed, and they become mediocre, commonplace, mechanical men and women, from whom

nothing excellent or distinguished may be expected. Parents and teachers, like captains and traders, must take risks; must so deal with the young as to bring them little by little under the control of reason and conscience; and in this, nothing thwarts more surely than excessive supervision, for it draws attention from the inner view and voice to the eyes of the watchers. It may cultivate a love of decency and propriety, but not the creative feeling that we live with God and that righteousness is life.

THE young, lacking the wisdom which experience gives, and impelled by the ebullient blood which drowns reason, would gladly look upon the world as a playground and life as a holiday. It is sad to have to dispel their fair dreams, but it would be cruelty not to strive to make them understand, that even the most fortunate are full of care and that misery overwhelms all who do not labor ceaselessly to make themselves wise, brave, pure and loving.

IT is more important to cultivate a taste, to acquire a passion for some useful and ennobling occupation than to learn many things about many subjects. He who finds his happiness, for instance, in the study and practice of literature or science or art, will easily discover means to gratify his inclination, and will be protected

for life against idleness and ennui. He may forget most of what he learned at school, but this bent will remain with him to prevent him from becoming worthless or vulgar; and though he should be made the victim of a hobby, his hobby will be for him a resource and a safeguard; while one, who has various information, but is not strongly drawn to anything, will drift aimlessly or sink into vice or nullity.

THY virtue, thy ability will only make thee the more insufferable unless thou learn to be amiable and gracious: and since few can know thee intimately, for the multitude of thy acquaintances, a little thing will cause thee to appear harsh and rude, as a little thing will be accepted as proof of thy gentleness and forbearance.

THE best learn to take all things in good part, and refuse to permit themselves to be provoked to anger or hate or discouragement.

A SINCERE and open mind, a pure and loving heart, a conscience free from stain, are the best life can give, and they, who, believing this to be so, strive with all their strength for this spiritual power and worth, easily console themselves for the lack of the gifts of fortune; for having

learned to think and love and do right, they understand that blessedness does not consist in what a man possesses, nor in the praise and honors the world may bestow upon him; that whatever binds the thought to sordid interests or narrows the affections to selfish aims, is evil; while, if all be well within, one is able to live nobly content with little.

In the midst of the greatest success as in the midst of the deepest disgrace nothing so becomes a man as self-control; and it is always possible for those who look to God, as the beginning and end, the all in all, not for man alone, but for the universe.

Whoever has an abiding and ardent love for knowledge or goodness, will, consciously or unconsciously, communicate something of the divine enthusiasm to others.

If politeness be not the expression of the virtues which make us kind and helpful to those with whom we are thrown, it is mockery. Benevolence is of its essence, and when this is lacking manner and ceremony are meaningless and offensive. The gentlest and the sweetest hearts make the most perfect gentlemen and gentlewomen, and no finery can save the selfish and the conceited from being vulgar.

IF we would grow in wisdom and in power
As we advance in years,— this must we learn: —
That sympathy with what is great and high,
In individuals as in multitudes,
Doth ever open up the way that leads
To best achievement; while the perverse mind,
Which seeks the evil rather than the good,
—And both lie round and in us, wide and deep —
Sucks poison that no healthful life can breed,
But turns all things to its own acrid humor.

THE words of the amiable and beautiful find the way to the heart, because they please and therefore persuade. No artifice can touch us, like sweet human laugh and song and speech.

AGITATORS and declaimers may heat the blood, but they do not illumine the mind.

TO be an original thinker one must know the best that has been thought.

THE millions who are thrilled by the words of the great poets that are dead, confer no benefit on them. Indeed, they care little for the man, but are moved by his utterances just the same whether he was noble or base: and yet we deem it a blessed fate to inspire high thoughts and exalted sentiments, in those even who do not know and can never know us. The deepest thing in us, it may be, is the desire to

be of help to others, since we feel that so we become like unto God, who does good to all.

THE most amazing of mysteries is that there should be anything at all. But once the self-conscious recognizes itself as being, ascent to the absolute being is imperative: for the effect implies the cause; the partial, the complete; the transitory, the permanent; the relative, the absolute: and this implication runs through all the categories of the true, the beautiful and the good: consequently through all the modes in which being is recognized as more and better than what does not exist. Whenever therefore it is possible to say — I am — it is necessary to affirm God.

THE only things we feel to be properly ours are the things we have worked for and made our own. What another gives me is never part of myself — it is like a house in which I am received as a guest; but what my own activity has inwrought into my very being, is fixed and established there, as by the act of God. It is of the essence of what the Eternal makes me.

REASON is the sovereign lawgiver, and what is imposed contrary to its insight and teaching, fails to create the sense of obligation. Duty is not duty, justice is not justice, truth is not truth,

beauty is not beauty, virtue is not virtue, unless reason recognize and declare that it is so. Faith itself is but superstition unless it rest upon a foundation of reason.

FACTS do not lose their value when they are explained. On the contrary, in becoming more intelligible they enter more completely into the service of man.

WE are ourselves only when we are active, and the idle therefore necessarily feel that their life is empty and worthless.

WOULDST thou bestow some precious gift upon thy fellows, make thyself a noble man.

THE orator, like the actor, may, by the tricks of voice and rhetoric, produce a momentary effect, but only what is genuine has enduring meaning and worth. Let him forget himself and his audience, and address himself to the universal reason, striving simply to utter truth. To be natural, to be sincere, to be earnest this is the first and highest law of eloquence.

ONE may utter truth in jest, but only serious speakers persuade and convince.

EVIL passion never inspired noble thought. If indignation make eloquent, if love blossom into beauty, the indignation is holy, the love is high.

WHEN rules take the place of principles souls languish and life's utterance grows feeble.

GENUINE interest is a principle of life — it rouses the will and impels to action. We should throw the stress of effort, in the direction of our special gifts, but we should at the same time cultivate a manifold interest, lest we become narrow and exclusive. God is our Father, the universe is our home, and whatever is concerns us.

THE more we know and the more we feel, the more we know and feel that we ourselves are; and when our knowledge and love are of divine and immortal things, we are made conscious that we ourselves are divine and immortal.

IF justice is a universal law, love is a universal duty; for nothing but love can make us just to our fellow men.

NO speech is so unpardonable as that which utters itself in words of contempt or scorn. We may overlook or forget the language which anger provokes, but not that which would rob us of self-respect.

HOWEVER important thou art, those with whom thou art thrown are less concerned to admire thee, than to show that they also may be interesting. Lead then the conversation away

from thyself to what will give pleasure to those with whom thou speakest.

THEY who are conscious that their mere presence inspires respect, have less excuse than others for not being kindly and amiable.

THERE are crooked minds to whom everything appears in a false light. They may not be wicked, but they are impossible. God who knows all may receive them into heaven, but the wise will shun their company.

THE best money can procure for thee is freedom to live in thy true self. It is more apt however to enslave than to liberate. It is good also when thou makest it a means to help thy fellow men; but here too it is easier to harm than to benefit: for the money thou givest another is useful to him only when it stimulates him to self-activity.

THE poor and the rich look upon labor as hardship and servitude. Hence the inspired writer prays: "Give me neither poverty nor riches": for both relax the vital fibre and take away the strength and joy that spring from work well and gladly done.

VIRTUE acquires fresh charm and new potency, when it is a property of awakened and cultivated

minds. It is hurt by a petty spirit as by a narrow heart. Meanness has probably done more harm than perversity. "One never does evil," says Pascal, "so entirely and so surely, as when one does it conscientiously."

WE are sure to find an ignorant and dwarfed life in a hut; but there is no certainty that we shall meet with a nobler in a palace.

WHAT gives pleasure is for the moment; that which increases wisdom and virtue, becomes a permanent element of life, a wellspring of strength and joy.

INTELLECTUAL and moral beauty is the highest. It is the most difficult to acquire and the most difficult to defend from foes that make assault from within and from without. To preserve it there is need of ceaseless effort and vigilance. It must be loved and prized above all things, sought and cherished as the purest manifestation of life. It must increase, or like a flower or a sunset or whatever else is fairest it will quickly fade and be wholly lost.

THE many are so heedless, so improvident, that the few who think and are active, must necessarily, in the race for wealth and place, for knowledge and power, leave the multitude behind. It is not possible to devise schemes by

which life may be made pleasant and fair for the thoughtless and the idle. If it is to be well with them, they themselves must cease to be what they are.

WHAT God has made, He has made for me, if I but have the sense to know and love it.

MUSIC to be understood and enjoyed must be heard: and it may be that exhortations to self-activity are unprofitable, for only the self-active can know the good to which they are invited.

IN the depths of the soul there are, if we but hearken, faint whisperings, which tell of a higher and holier Being, who is our Father, whom to know and love is life: but if our existence is passed on the surface, amid the noise of things, these divine intimations, are to us as is music to the deaf.

CONDUCT is the proper expression of personality; and the truest test of the worth of beliefs and doctrines is the kind of conduct they call forth.

IF thou wouldst please men, please them by thy beautiful and virtuous behavior; not by adventitious ornament or flattery.

THE best that life can give is found in the calm depths of the soul, not in the noise and tumult of the passions.

ONLY they who have suffered are good, as only they who have suffered know the meaning of love. Is not this sufficient to justify and outweigh all our pain and sorrow?

LEARN to put away obtrusive and disagreeable thoughts, for it is not possible to think to good purpose of what disturbs and annoys: and then the effort to acquire the power to turn the mind at will to whatsoever subjects, is a wholesome discipline, which, by teaching us not to suffer ourselves to be overcome by our own imaginings and emotions, leads to self-mastery.

THE value of a mind is measured by the nature of the objects it habitually contemplates. They whose thoughts are of trifles are trifling: they who dwell with what is eternally true, good and fair, are like unto God.

THINGS are inferior to the soul, and whenever a soul takes hold of them and reduces them to harmony, we feel the thrill of joy and applaud the genius, whether he be poet, orator, philosopher, architect, painter or musician. He has breathed on chaos and a world has sprung into existence.

IF thou hast given help and joy to another thou hast not lived in vain, though, for the rest, thy work be inferior and full of blemishes.

WHAT we love to do we find time to do.

IN listening to music, in looking on beautiful paintings and statues, one does not seek to gain moral strength, but to rest and refresh his spirit: and so, indeed, he prepares himself for the better fulfilment of duty.

IT is the expensiveness of our pleasures that makes the world poor and keeps us poor in ourselves. If we could but learn to find enjoyment in the things of the mind, the economic problems would solve themselves.

THE young, being ignorant, are easily satisfied, and when they possess an abundance of the things money procures they imagine they have all that is necessary. In the midst of their pleasures and gaieties the yearning for truth and virtue is smothered. Hence it is a blessing to be brought up in poverty and obscurity, by religious and intelligent fathers and mothers.

TO hear is good: to see is better: for we really know only what we have seen within or without ourselves.

IN a whole day, in a great city, thou shalt hardly hear one wise word fitly spoken.

TALK rather with any chance companion than give thy time to the reading of such matter as is, day by day, thrust under thy eyes.

In a work of genius, as in Nature, there is more power, truth and beauty, than any of us, however much we apply ourselves, shall discover.

Literature springs from irresistible impulse, from feeling so genuine and profound, that its expression is inevitable. It is impossible to have a glimpse of new truth or of new phases of truth and not to be straitened until it has been uttered.

Develop power within thyself, for only the strong escape servitude.

The less we live in the mind, the more dependent we become on the persons and things that surround us.

Half the work which men do is destructive of right living: for labor that is poorly paid, that undermines health, that deadens consciousness and renders thought impossible, necessarily weakens faith and hope, and, by depriving the toilers of the qualities which make them human, takes from them courage and self-respect.

It is easy to find men who are willing to pardon anything rather than the frank expression of honest thought.

They are good who are unable to find satisfaction in the evils which befall their enemies.

FANATICS hate and provoke to hatred.

TO have lived in the realms of thought and love, and to be no longer able to reach these heights, is to have ceased to live.

IN pure love sensation and passion are dominated by thought and sentiment.

THE dreams in which we believe and in which we forget ourselves, do more to make us happy than the real things of life. They are, in fact, our life, of which the material environment is but the vesture.

TO doubt is easy. We learn it without the aid of a master. If thou wouldst be of service to men, help them to have faith, from which spring joy and courage.

I CAN readily imagine myself blind and deaf, and deprived of the senses of touch, taste and smell. In such state I should remember having been in a world like this, but should be as far from it as are the dead. In the same way I conceive that I am now in a world infinitely different from this the senses reveal, a world of which I am only vaguely conscious, but which I feel to be real and enduring, while the sensible is shadowy and evanescent. The universe is the revelation of God. In contemplating it, the soul sees Him and becomes conscious of itself.

"PERHAPS," says Balzac, "only those who believe in God, do good in secret."

THE fortunate are fortunate in the nature they have, as there is a kind of disposition which men and circumstances favor. We ourselves give color and shape to things which are in great part what we hold them to be. Let it rain or blow hurricanes or breathe zephyrs, a stout and merry heart still goes his way. Kings and rich men are esteemed fortunate in that many depend on them and serve them: but dependents are a care and to be waited on by many, a hindrance.

A WISE man knows that much of what he says and does is commonplace and trivial. His thoughts are not all solemn and sacred in his own eyes. He is able to laugh at himself and is not offended when others make him a subject whereon to exercise their wit. He understands that if there is too little wisdom in the world, there is also too little gladness; and that others than children and fools have reason to be light-hearted and mirthful.

TRUTH, beauty and goodness attract individuals and are found only in individuals. If they are to have influence with multitudes, they must become an alloy, having blended with the pas-

sions and interests of sects and parties. This secret is known to popular leaders, who are never wholly sincere nor deeply serious.

As women are drawn to men who treat them with a fine indifference, so Fame hovers round one who is busy with higher and better things.

The ancients were not forbidden to be diffuse, for there was little literature; but now that the world is filled with books, they who write should so shape their thoughts that they may be fitted to fewest words.

If the thoughts of great minds run in the same channels, why accuse them of borrowing of one another?

Since the world about us is always narrow and unintelligent, what a privilege is it not to be able to rise into the company of the wise and reverent, who, in whatever age or country, have lived for truth, beauty and holiness. They are the shepherds of the soul who open the prison door and lead us where the spirit may taste the purest delight.

"Nature does nothing so great for great men
As when she's pleased to make them lords of truth."

We are not masters of the truth which is borne in upon us: it overpowers us.

THE gifts of fortune can be made blessings only by wisdom and virtue.

WHAT we think out for ourselves forms channels in which other thoughts will flow.

BRAVE and cheerful thoughts flow like limpid waters that gleam and laugh and chatter to the flowers and the birds and the blue heavens. They are like God's thought which is love and peace and light and joy.

TO wish to lead a life of meditation and yet to desire to live in the eyes of the public, is to be like children who play at hide and seek. They would like to remain concealed, but quickly grow restless, if they are not discovered.

IT is a common error to imagine that to be stirring and voluble in a worthy cause is to be good and to do good.

THEY who speak and inquire much concerning politics, are seldom serious men of business, and never serious students.

THE distrustful are deceived oftener than the unsuspecting.

IF thou seekest truth seek it in thy own heart, and even there thou shalt not find it unless thou art a true man.

"IF valour is a great inheritance," says Hutton, "if scientific habits of thought are a great inheri-

tance, if the capacity for industry is a great inheritance, then the capacity for spiritual belief is the greatest inheritance of all."

THE material universe whether as revealed to the senses or as interpreted by science, does not conflict with the truths of religion; but the truths of religion rest on deeper grounds than those the material universe supplies. The radical faith is faith in the meaning, value and dignity of human life; and when this faith is held in a living way, we are driven to believe in God, in the immortality of the soul and in freedom: for if there were no God, no immortal soul, no freedom, man's life would have no meaning, no value, no dignity.

LOVE, enthusiasm, devotion, self-denial belong to a world of their own. Reason can not explain them any more than it can explain the perfume of the flower or the savor of the fruit. Now religion is love, enthusiasm, devotion, self-denial, and therefore it can not be understood by those who inquire into it in a rationalistic spirit.

A RATIONALIST is not one who has faith in reason and makes use of his own with freedom: he is one who rejects mystery, accepting only what the intellect can grasp: one who closes his eyes to the fact that the world of knowledge is a world of relations, which implies and rests

on the Absolute, whom the human mind can not comprehend and who therefore is essentially a Being of Mystery.

THAT which we cherish in our secret inmost soul, without a thought whether it shall bring us worldly advantage, preferring it to riches, honors and pleasures, is the best part of ourself: it is God present, approving and upholding; and if we ponder well, we shall see that it is inseparable from religion and virtue.

WHEN with all thy heart thou strivest to live with truth and love, couldst thou do anything better? Is there perchance some higher symbol of the Eternal and Allperfect One? But if this be thy life, thou shalt not deem it a misfortune to lack the things men most crave and toil for.

IF thou wouldst glorify God and become a blessing to many, follow in the footsteps of His divine Son.

GOD manifests Himself in many ways, in nature, in conscience, in history. He speaks to us from the starpeopled firmament, the flowers show forth His beauty, the mountains are clothed with His Majesty; the never-resting ocean proclaims His power. To each one He whispers approval or condemnation: and universal experience teaches that however the

wicked may seem to prosper, the wages of sin is death, and of righteousness, life. In individual men and women His attributes shine. In this one, His love and patience; in another, His truth, in another, His purity; in another, His justice; in another, His mercifulness. But in Christ Jesus dwells all the fulness of the Godhead bodily. As he says of himself — "He that hath seen me, hath seen the Father."

THE working with God of all for the good of all — this is religion as it is revealed in Christ.

THE secret hidden from all is the wealth and power of the inner life — the blessedness of those who learn to live in the soul.

THE joy of life lies in its increase, in still doing and becoming; but even in our decay, we have cause, O God, to praise and bless Thy name.

WE find God not in what distresses with thoughts of dread, but in that which fills us with hope and love, with peace and joy.

HOWEVER full of faults and sins thy life may have been, thou canst still do thy best, and this is all that God or man can ask of thee.

NOT alone for what Thou hast done for me, O God, but for all Thy works, for those also Thou hidest in dark mystery beyond the flight of human thought, I praise and worship Thee.

IT is only by reaching forth with ceaseless effort to what is above us that we are able to continue to grow.

TWO microscopic bits of protoplasm seek and find each other, and a man is born. He grows, decays and dies, perishing utterly. The history of the individual is that of the race. From the unconscious to the unconscious, from nothingness to nothingness. This is the creed of Monism, as it is that of all materialistic, pantheistic and agnostic theories of the Universe.

AS we turn from what the body eliminates so the mind turns from the thought it has fully understood and expressed, as from a thing which can no longer furnish it fit nourishment. The poet's highest utterance, the philosopher's deepest truth, fertilize other minds, but having attained completion in that of their creator, they have done all they can do for him. His blessedness lay in the consciousness of the creative power within himself, and when he looks on his finished work a sense of disillusion comes over him. The mood was diviner than the achievement. This is so with all spiritual effort. God's Universe is lower than his thought.

IT may be that what is uttered is never what is innermost — that it must cease to be inner-

most before it can be uttered: and if this be so, what we live by is not what we talk and write about; and literature and art are symptoms of degeneracy, as the flower's fragrance is born of its decay. But if the genius be a victim for the sacrifice that which he bodies forth ministers to the larger life of the world.

LITERATURE has interest and value in the degree in which it throws light upon life — man's hopes, struggles, sorrows and loves. The thoughts which never lose the power to illumine and cheer, like a living presence, are always precious. The rest may please for a season, or in certain moods, but vital truth alone has permanent worth, and it alone makes the books which it inhabits, a possession forever. A great library is, for the most part, a great necropolis. The books are the tombstones on which names are inscribed; and if we open them there is but emptiness and dust. The writers lived in a superficial and transitory world, and what they knew and expressed, is now as obsolete as themselves. But here and there is a volume which contains the thoughts of a deathless spirit who, because he dwelt close to the heart of the Everlasting and Allbeautiful, still lives and breathes in words whose vital force is indestructible.

SINCE conduct makes life human, they who thrill our moral consciousness, who set the rhythm

of our thoughts and loves to the music which is eternal harmony, are the most divinely inspired, and their words, the most precious.

THE chief aim of man's efforts is and has been to bring the world of external things under the control of his will. It is a higher aim to labor to bend the will itself to obedience to reason and conscience. The conquest of matter enables the more fortunate to live in luxury: dominion over one's self issues in nobler manhood. The many are impressed by the pomp and splendor of wealth and power, but the chosen spirits look within to find the secret of the blessed life.

WE should escape much confusion if we could but see and understand that progress is not the work of multitudes, however organized, but of individuals. As God is individual His purposes are fulfilled through individuals. The rest is machinery.

A FINE scorn of life is of the essence of manly virtue. It is to be loved, not for its pleasures, but for its uses; and how can it be used more worthily than when it is immolated in the cause of religion, truth and liberty? To hug it, when appeal is made by the higher powers to sacrifice it, is not to be a man.

> "'T is man's perdition to be safe
> When for the truth he ought to die."

THE popular clamor is not for the voice of God. Hence the noblest live with abiding things, and are not concerned to reconcile themselves with the world. Great souls are born of great thoughts, and great thoughts spring from habitual communion with the Eternal.

THE many do not know thee at all; or, at the most, they know thy name and some caricature of thee. Be indifferent then to their opinions concerning thee, content if the few with whom thou livest believe thee to be not unworthy of their confidence and affection.

THE mind is stamped with the impress of the thoughts with which it is constantly occupied.

THE test of a talent is the industry and perseverance with which it is cultivated.

IF thou find not God here and now, how shalt thou hope ever to find Him anywhere?

A HEALTHFULLY active mind makes the body healthful.

IN our lower nature we are alike, as animals and children are alike. It is only when life unfolds itself and blossoms into soul, that its infinite variety and beauty are made manifest. Hence they who live in the senses soon become

a burden to one another, while they whose life is thought and love, are forever fresh and delightful.

THE more we descend, the greater the likeness. Atoms of a kind are alike, as are germs and all the lowest forms of life. Savages resemble one another more than civilized men; and there is greater sameness among the ignorant than among the educated. Differentiation is a mark of progress.

LEARNING we find in books, but wisdom in ourselves.

PROGRESS in knowing is vain unless it be accompanied by progress in living.

IF trouble has come to thee rejoice if it has helped thee to gain wisdom and virtue.

AS memory may be a paradise from which we can not be driven, it may also be a hell from which we cannot escape.

THEY who have no ideals have no ideas.

WHEN the presence of those who have authority is necessary, their authority is weak. It has not inspired respect and love.

WHAT Americans most need to cultivate is piety, reverence, honesty, distinction of character, respect for age and authority, without which self-respect is not possible.

WE can draw the world to higher thoughts and hopes only by interesting ourselves in what it thinks and does. If we stand aloof, in stoic or ascetic indifference, it will neither understand nor heed us. Where there is no sympathy there is no right influence.

THOU art miserable, if thou love not God, thy friends and thy country; but thou canst not love them, if thou art the slave of base passions.

WE can live only in the present; but the present is not the same for any two persons. It is constituted for each one by causes that stretch backward without end, as well as by all that he himself has done, by all that he knows and loves or hates of the past, by all that he hopes or dreads in the future. As time is but a way of perceiving things, what the present is depends largely on him who perceives. For one who believes that the universe is but a piece of mechanism, it can not be what it is for one who feels that the world is alive with God, athrill with His allwise purposes.

UNDERSTAND that it is possible not merely to believe, but to know that thou hast a Father in heaven; and that if this knowledge be living all shall be well with thee.

CHARITY covereth all sins, says the Book of Proverbs. That is — the faults of those we love

are hidden from us or we hide them from ourselves. He that inflicts pain even by an unguarded word, loves not.

LET not religious truth turn thee from the love of any kind of truth, for all truth is God's.

THE Muse is sacred and walks in high and mysterious worlds; and if she smile it is through tears and with the shadows of vanished days upon her brow. The comic is never poetic.

HERE comes fair Spring with fresh young heart
To flatter Winter lest he die:
Ah! they but seem whole worlds apart
And soon in the same grave shall lie.

A LITTLE while ago I was not, and what I shall be in a little while I know not. Teach me, O God, to think not of myself, but of thy will alone. Thy purpose though it were in spite of myself I must in some way fulfill; and this is enough.

THEY who would have us believe that earth is a hell are as far from truth as they who would persuade us it is a heaven. It is largely what we ourselves are, and it is good enough for the good.

LIFE alone has absolute value: the rest, as religion, philosophy, art, science, wealth and position, have worth only in so far as they are related to life, proceed for it, express its meaning, and increase its power and beauty.

LET thy mind thy Kingdom be; thy heart, thy home.

HE is my friend who helps me to richer and more worthy life.

DO definite good; first of all to thyself, and then to definite persons.

TO survive only as a name is to become a shadow. If, after thy death, thou wouldst abide with men, in some real way, do or say what shall remain as a permanent source of light and strength.

THE Highest can not be a dead thing, but must be infinitely alive. Man is greater than the earth, because he knows and loves; he is more precious than the universe, because matter has worth only for those who think and love, who, therefore, are alive.

THE sense of want and misery impels us to think and do. "Apes would be men," says Helvetius, "if only they knew how to be bored."

IF thou speak against the rich or the high-placed, ask thyself whether it is not because thou art willing to believe rather than because thou knowest evil of them. Is not thy motive envy rather than indignation?

TRUE freedom is that which makes it possible for each one to do the work which he is able and loves and was born to do.

NEITHER the humble and devout spirit of religion nor the mild and candid spirit of philosophy permits one to deal in contempt and scorn.

SINCE words are the expression of mind and character corruption of language implies intellectual and moral decay.

TO utter noble truth in rude speech is to make a mockery of it; is to treat it as clownish boys might behave toward some heroic soul whose worth they can not understand.

FLATTERY is the politeness of contempt.

A FAIR face introduces and commends itself.

IT matters little what thy special studies be, if they issue in mental cultivation and moral worth.

THE saying — Beauty is only skin deep — expresses, like many popular saws, a shallow thought, as the vulgar mind sees merely the surfaces of things. Beauty is the ruby glow of the heart of being; not merely the splendor of truth, as Plato says, but the harmony, proportion and grace which are its essence. This other proverb — handsome is that handsome does — has deeper application, for it reveals the moral aspect of beauty which makes it akin to virtue. Beauty, truth and goodness are the worth and power which spring from inner depths of life when it flows full, clear and free.

THE sun's light falls on each separate fruit, and paints and ripens it, as though this were its sole business, in a world which it clothes with beauty and fills with life. So God's grace visits each individual soul and cherishes it as though this were His only work in a universe which He makes and guides to ends that are infinite.

GOD is light — not the light only that is distinguished from darkness, but the light also which is in darkness; for to the Infinite, darkness is light. He is life, — not the life only that is distinguished from death, but the life also which is in death. For the Eternal, the dead are alive. In Him all contradictions are subsumed and reconciled.

THEY who have not learned to do well some useful thing but encumber the earth. Service is the only nobleness.

IF thou wouldst grow in power of thought and love, turn from the spirit of mockery, from the spirit that denies that there is aught visible or invisible worthy of reverence and worship.

LET not the difficulties which inhere in the doctrines of religion discourage thee. The intellect can not solve the ultimate problems, but faithful striving will reconcile thee to the mystery wherein God has shrouded the world

wherein all men live. Hold thy mind and heart steadfastly to truth and love, and the doubts and denials by which multitudes are confused and disconcerted, shall have no power to weaken thy faith. Live in God who can not be disturbed by thoughts of men, in Nature whose vast repose vain outcries can not trouble.

"NOTHING," said Royer-Collard, "is so contemptible as a fact." Facts, indeed, are often little more than bludgeons in the hands of the ignorant to frighten us from the clear view of truth. Was there ever a more manifest fact than the immobility of the earth? And what was it but a lie?

IT is as senseless to boast of what we have read as of what we have eaten. The important thing is what health and vigor of mind and body we possess.

TO be able to think calmly and to hold judgment in suspense while under the influence of a great emotion, is the mark of a strong and disciplined mind.

IF we could but learn to judge our fellow men from their own point of view, how vastly greater would be our tolerance. We might not pardon everything, but indignation and anger would diminish, and sympathy increase.

THE language of literature is universal. Its contact with the soul is as wide and manifold as the soul's with God and Nature. It touches life at every point. This is true of the language of literature alone: it is not true of that in which science or all the sciences express themselves. The domain of science is what can be counted, weighed and measured.

LANGUAGE to have its full force and meaning must be athrill with the life from which we draw our earliest, deepest and holiest memories — the life of childhood and home. Hence the mother tongue has a charm and livingness which can belong to no other, and we may learn to use it with a power and grace, an ease and precision, which, when there is question of a foreign idiom, it is impossible to acquire.

THOUGHTS come like glimpses suddenly revealed in the midst of darkness. If we do not fix the vision, it will vanish, never again, it may be, to return. This fleeting illumination of mind is inspiration: and they who have taught themselves rightly to say or sing or paint what in such high moments is shown to them, have genius.

LIFE is greater than any formula, scientific, philosophic, literary or artistic, by which we attempt to express it. It is to be believed

in and loved as being something higher and mightier than we can know. It is sacred and divine; and its perfect goodness is felt when we cling consciously to God, with all the strength of the will and all the fervor of the heart.

EVERY form of passion, whether it be anger or hate or fear or greed or lust, which thrusts reason aside, and asserts itself as blind will, is vulgar. It degrades the individual to the level of the species.

THE world of truth, goodness and beauty, not that of the senses or of the scientific understanding, is the proper human world, in which alone it can be well with the spirit of man.

ALL depends on the believer, the knower and the doer. For nothing there is nothing; for nobody there is nobody.

REALITY independent of mind is inconceivable. As my world would perish were my individual consciousness to perish, so the Universe would cease to exist, if no conscious being existed. If there were nothing but matter, there would be nothing at all.

THE intellect never reports the whole of anything: at the most, it furnishes but aspects of things. The inner secret of being it can not fathom. This grows upon us through a sense

for life, which is formed and kept vigorous by faith, hope and love, and the conduct they inspire. Insight into reality is gained through faith that all things exist for moral purposes; faith that the end of life and of whatever is related to it, is right doing rather than correct intellectual views. Only they who do the divine will, know God's truth. The deepest can not be comprehended: it must be felt and lived in the midst of the mystery in which it is forever embosomed. Man is essentially will, desire, effort, hope and love, and to interest him profoundly we must speak to him of all this, and not address ourselves merely to his logical faculty. There is no such thing as the pure reason, and if there were it would be pure vanity. What we fully understand we clearly recognize to be insufficient. Theories can not destroy what habit has made part of one's life and character.

THE struggle for existence, the war of all on all, in which only the strongest survive, if it be a law of nature, is one which man must more and more transcend, until he substitute in the place of brute force and passion, a principle of reason and religion — the co-operation of all with all for a life whose ideals are truth and goodness, beauty and love.

LET us cherish hope for whatever may be worthily desired, prepared to bear all that may befall.

Modest, if rich; content, if poor:
Better, if good; if less, be more:
Patient, if ill; if healthful, glad:
Joyful, if young; if old, not sad:
Fearless, if foe; if friend, be true:
If hated, love; if loved, love too.

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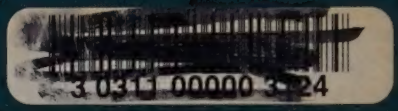
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